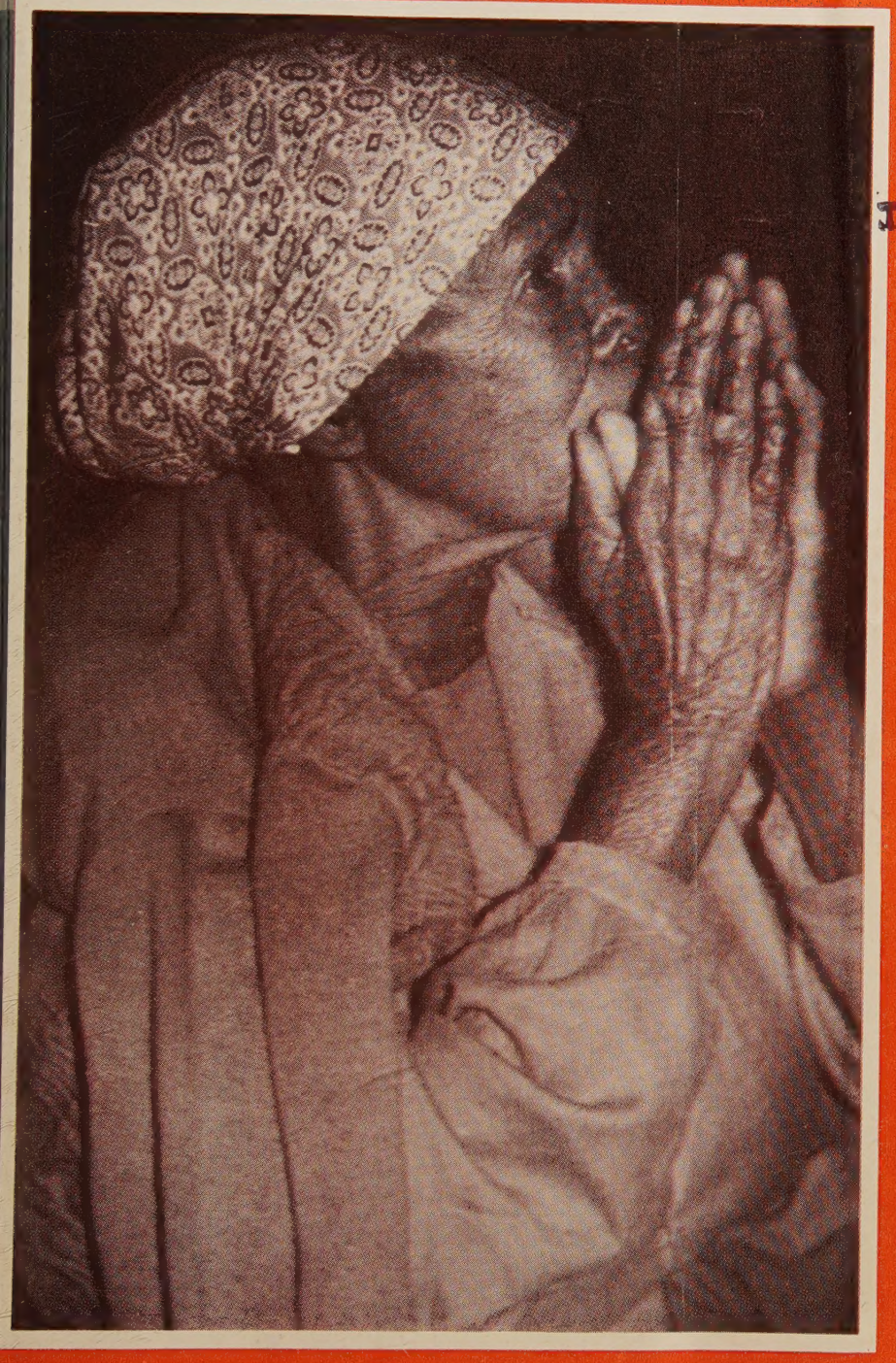
OCTOBER, 1961

The Methodist Woman



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Week of Prayer and Self-Denial

October 25-31, 1961

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THE PURPOSE

of the

Woman' Society of Christian Service

The purpose of the Woman's Society of Christian Service shall be to:

—unite all the women of the church in Christian living and service;

—help develop and support Christian work among women and children around the world;

—develop the spiritual life;

—study the needs of the world;

—take part in such service activities as will strengthen the local church, improve civic, community, and world conditions.

To this end this organization shall seek to:

—enlist women, young people, and children in this Christian fellowship;

—secure funds for the activities in the local church and support of the work undertaken at home and abroad for the establishment of a world Christian community.

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Cover: The touching story of Mamani Paqueti, who appears on the cover, brings a message in keeping with the observance of the Week of Prayer and Self-Denial. (See page 9.) Line drawings by Robert Schwing.

THE METHODIST WOMAN
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Mrs. C. A. Meeker, who retired as of August 1, 1961, is continuing to edit THE METHODIST WOMAN until her successor is elected and takes office.

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All items for publication should be directed to the Editor at 475 Riverside Drive, New York 27, N. Y. Room 1355.

Methodist Women in Action

GOLDEN LINK CIRCLE

The Woman's Society of Harwood Methodist Church in Albuquerque, New Mexico, has a Golden Link Circle for women of sixty-five and over. Organizing the circle took initiative, planning, and perseverance, for it was not easy to break the barrier of the oft-repeated excuse, "Oh, I just don't go anywhere any more." Though several are in their eighties, a happier, more active group could not be found anywhere. Starting out in a small way, the members first assumed responsibility for sending cards and calling upon shut-ins of the church, both men and women. Each was given a list with addresses telephone numbers and birth dates of both active and shut-in members of their group. Literally they "shower" one another with cards, telephone calls, and personal visits.

At Thanksgiving time they meet and prepare cheer baskets of fruit and candy for shut-in members. To be a part of the Woman's Society they accepted the Treasure Chest (now My World Bank) plan of giving. Recently they increased their giving to missions by awarding Special Baby Memberships to their grandchildren and great-grandchildren. The entire church is thrilled with the service these women are giving.

Members of the Woman's Society serve as a transportation committee. Others offer their homes for the monthly circle meeting while still others furnish refreshments when the meetings are held at the church. There are no lonely or forgotten women in this church.

LOVE GIFT BAZAAR

Dear friends of the church, we hope you remember
We hold a bazaar, each year in December;
There is nothing to make, to buy or to sell—
Light lunch will be served—either coffee or tea
With cookies or cake, and this will be free.

We all love our church for the joy it has brought
And the good Way of Life, so patiently taught;
So come, spend the evening along with the others,
A family of members; of sisters and brothers.
And bring your purse, with a love gift in it
To help keep our finances up to the minute.

These lines, composed by 90-year-old Mrs. M. H. Smith, tell the story of the Love Gift Bazaar sponsored annually by the Woman's Society of Elmore, Minnesota. Each year a small envelope with similar verses is sent to each member of the society. The results are highly satisfactory, according to Mrs. Charles J. Anderson who sent the news item to THE METHODIST WOMAN.

VITAMIN DIET

Mrs. Ingvald Wicklund gave this talk at a district meeting. She is vice-president of the Northeast District, Minnesota Conference.

Said an old farmer to the preacher, "I see that at your church convention you discussed the subject: 'How to Get People to Attend Church.' Now I have never heard a single address at a farmers' convention on how to get cattle to eat. We spend our time discussing the best kind of feed."[1]

This story is apropos to our Woman's Society work. If we provide an inspirational program, we will not have to worry about the attendance. *Diet* and *vitamins* are popular subjects. In order to be in tune with the times, let us consider a vitamin diet for the meetings of the Woman's Society.

Vitamin A—A lack of this vitamin causes "night blindness." In other words, we are in the dark. Likewise, without our *Program Book* we are in the dark as to the type of material we should present.

Vitamin B—This vitamin may be lost in cooking. In our work it is *overlooking* rather than *overcooking* which causes loss. For instance, when THE METHODIST WOMAN and WORLD OUTLOOK arrive, we may be too busy to give them attention; they are stored in the magazine rack with a myriad other magazines—lost to our cause.

Vitamin C—We are told that one can become anemic without this vitamin. By presenting the World Federation of Methodist Women we enrich our programs. We learn what other women are doing around the world, and we become strengthened through unity.

Vitamin D—This is often referred to as the "sunshine" vitamin. For our purposes, we shall call it the "Son-shine" vitamin—our worship services—the spiritual side of our program that distinguishes it from secular organizations.

Additional vitamins may be found in the *Annual Report* and the *Vice-President's Handbook*.

Just as vitamins are prescribed in many forms—capsule, pill, or liquid—so we have different techniques for preenting our program material to vary the procedures and keep our meetings interesting. How long has it been since you presented a panel, a skit, a debate, or used some visual aid?

When your committee on program meets, do make a place for each of these vitamins in your planning so we will have strong, healthy societies—alive with interest in our work and in our world.

[1] From the *National Health Federation Bulletin*.

MISTAKEN IDENTITY!

The deaconess pictured on page 6 of the July-August issue of THE METHODIST WOMAN was wrongly identified as Miss Albertina Damasceno. Miss Damasceno is a teacher in Colegio Bennett in Rio de Janeiro and is *not* working in the Methodist project in Brasilia. The worker in the picture is Miss RUTHE PRATES.

Miss Cornelia Russell, executive secretary for Town and Country work of the Woman's Division, Mrs. T. Otto Nall, wife of the resident bishop of Minnesota, and Mrs. C. W. Richardson, Woman's Society representative on the Town and Country Commission of the Minnesota Annual Conference, confer on preliminary steps to take in securing a rural worker. Miss Russell spoke at the Minnesota Annual Conference last June.

Should I Tithe?

by

T. K. THOMPSON

Department of Stewardship and Benevolence
National Council of Churches

THERE seems to be no doubt that "tithing" is the most controversial word in the field of Christian stewardship today. The subject of tithing receives attention in the church press from all angles: historical, exegetical, economic, practical. Despite opposition by many devout Christians to the idea, the number of tithers is growing. The increase in receipts reflects this growth.

What Is the Concept?

Obviously, a "tithe" means ten per cent, but ten per cent of what? In modern industrial America, with various forms of prepayment of taxes, pensions, insurance, hospitalization, and a dozen other items, the most commonly used rule of thumb is ten per cent of "take-home" pay.

And what charities are "tithe-worthy?" Do "secular" charities come within the area of Christian responsibility? Here, the most commonly used principle is the individual's own stewardship understanding.

Thus the usual interpretation of the tithe is the giving of at least ten per cent of take-home pay to church and charity.

Those Who Say No

The arguments against tithing are real and have their validity. Tithing cannot be considered specifically Christian; it was practiced even before the time of Abraham, and probably represented the primitive arithmetic of counting on the fingers. As reflected in the Old Testament, the tithe seems to have taken various forms at various periods of Hebrew history. Under a theocratic government, it may have included payment of taxes and relief for the poor. In the New Testament, Jesus mentioned tithing only twice (both times in a negative context), and the Apostle Paul made no reference to the subject whatsoever.

In America in the 1960's, is it fair to set a definite requirement for all people regardless of personal situations? To require a tithe of a family with a $4,000 income and four children on the same basis as a family with a $50,000 income and no children seems legalistic in the extreme. The implicit permission to use the remaining nine tenths as one pleases gives the wealthy man a wide open field for selfishness. But even the poor family is in danger of Pharisaism, or spiritual pride, in their sense of having fulfilled their entire obligation to God by payment of the ten per cent.

Those Who Say Yes

Those who say yes to the question "Should I tithe?" believe that tithing represents "seriousness" in Christian giving. Everyone agrees that Christian giving should be proportionate. Few stewardship authorities today would call nine per cent sub-Christian or eleven per cent super-Christian, but it is only when the proportion approaches or surpasses ten per cent that it "makes a difference" in the family budget. A recent Gallup poll showed that tithing is popular among relatively poor people.

Second, tithing is not only a realistic and workable plan of giving, but also a splendid discipline for Christian growth. Most Christians find it worth while to observe disciplines such as daily Bible study and prayer, weekly worship on the Lord's Day, and a variety of other proven methods of worship and service. The Christian who regularly sets aside a definite proportion of his income for worship and service in Christ's Kingdom has made one of the basic steps forward in Christian living. The discipline is valid even if the proportion is not a full tithe.

Third, the whole standard of values which tithing expresses is a Christian standard. America today is witnessing a remarkable increase in "disposable income," that is, income which permits the spender considerable discretion. This additional income often goes for luxury fads such as sports cars, boats, and country homes. The traditional Protestant virtues of simplicity and thrift are under heavy bombardment from many sides. In an age of conformity it is not easy to express a Christian standard in personal morality, social influence, and spending habits.

Fourth, the tither knows that the practice is a token of life's sanctity. He regards his *entire* income, *all* his time and abilities as belonging to God. The separated portion, the tithe, is for special Christian projects. The remaining nine tenths are not to be used in riotous living, but expended in accordance with God's "orders of creation": in the necessary care of the physical body, the family, and one's duties as a constructive member of society.

This means, *fifth,* that the central motive for Christian tithing is a sharing of the Gospel of Jesus Christ. The first response of the Christian to the love which God revealed, is a desire to share this glorious good news. The response of faith is personal witness by word and deed, and a giving of all resources in the extension of Christ's Kingdom.

In a world where selfishness is the presupposition of almost all our business, government, and social life, the Christian *must* be different. Christian giving springs out of Christian loving. God so *loved* the world that He *gave* His Son. The Christian, too, like his heavenly Father, will love and give.

Not Easy . . . But Rewarding

by

SARAH EVANS KENNEY

Entering through this graceful archway, many disturbed youngsters have found much-needed affection and security at David and Margaret Home.

Paul Kennedy Studios, Pomona, California

David and Margaret Home Begins Second Half Century of Service

"OUR job is to make the youngsters feel at home and as happy as possible." This statement by a staff member explains one element of success at David and Margaret Home in La Verne, California, which last year marked its fiftieth year of service to children. During that time more than 4,000 boys and girls from six years through high school age have lived at the home. Many have been helped to live normal lives because of the love and understanding care they received while there.

According to a statement from the home, "children from all races and faiths may be admitted provided they are normal physically and can handle the freedom of our program." Ethnic groups included American Indian, Chinese, Negro, German, Armenian and Caucasian.

Just what does this mean? I had been at the home about twenty-four hours and the youngsters seemed normal, carefree and gay. How were they maladjusted? What help could the home give? I asked not merely from curiosity but to try to understand. My answer came quickly from Mrs. Rachel Gage, the director of casework services. She is described as "bringing to her job a unique warmness for children." The prestige of David and Margaret is said to have risen sharply with other social agencies . . . and school systems through her contacts with them.

Mrs. Gage told of eleven-year-old Patty, the third in a family of six children to come to David and Margaret Home.

"With this family it was 'chicken today, feathers tomorrow,' " she began. They lived on the edge of starvation. The father, a long-distance truck driver, was away a great deal. The mother was an alcoholic. It was not uncommon for the children to have to call the police to take her away when she got drunk. At home Patty frequently sat up all night rocking the youngest child to keep him from crying. When he cried his mother beat him. To prevent this Patty attempted to keep the baby quiet so her mother could sleep. Consequently by morning the child herself was too exhausted to go to school. The baby's crying had worn out several sets of potential foster parents.

As the mother and children parted, they for David and Margaret and she for "detention," she promised faithfully not to drink again. She broke her word, wrecked the family car while intoxicated and was returned to jail. Told what had happened, the children were heartbroken, disappointed and ashamed. "But she *promised*," they sobbed, anxious that other children at the home not know what had happened.

I had part of my answer.

Individual Care Given

All children separated from their families are subject to frustration in varying degrees, I was told. They come from homes broken temporarily or permanently by divorce, desertion, illness or other factors. About fifty per cent are referred to the home by public agencies, thirty per cent by the juvenile courts and some by pastors, parents of the children or concerned private individuals.

Those admitted must be carefully screened. Some need more individual care and attention than the home can give. The antagonistic behavior of one child must not be allowed to jeopardize the welfare or progress of the entire group. All who come have behavioral character that makes institutional care advisable. Staff members first try to discover whether a newcomer is basically honest and able to accept rules. The home does not have many rules, but some children rebel

even at one. All are given liberty if they prove responsible enough to use it wisely.

These youngsters are starved for affection. As they begin to fit into the home's routine and become aware that someone, particularly their house parents, cares for them, they begin to blossom as flowers respond to warm spring sunshine.

A thirteen-year-old, for example, was picked up for truancy. Her mother, father and brother were psychotic. Tests indicated that she might benefit most by separation from her home environment. When she arrived at David and Margaret she wandered aimlessly around the grounds like a refugee from a war-torn country. She seemed unable to talk, to laugh, to smile.

Weekly visits were undertaken to a psychiatrist shrewd enough to probe beneath the "big talk" the child developed as a defense mechanism. (Eighteen residents received regular psychiatric help during one year.) Encouraged by an understanding housemother and accepted by the other children, in time the girl became sufficiently adjusted and strengthened to return to and cope with her family situation. It is always desirable to maintain home ties if ways can be found to do so. Eventually the girl obtained a secretarial job and when last heard from was doing well.

Atmosphere Informal

Every effort is made to create an informal and uninstitutionalized atmosphere. Rooms are attractive and the grounds are beautifully landscaped. The youngsters take pride in keeping them that way. Although all facilities are included in one well-built building, distinct living groups are quite successfully maintained. Some high school boys and girls are permitted to entertain friends as they might if living in their own homes.

"Houseparents are definitely the backbone of the program for children. They are dedicated, compassionate, and earnestly interested in the children with a real feeling of security in being able to be permissive or to set limits when necessary . . . The children realize that houseparents care . . . that they view their work with dignity and are proud of the service they perform, an excellent tribute to the total service of the agency."

These words were included in the twenty-five-page report of the home made by a consultant of the Child Welfare League of America—a standard-setting agency for child care institutions. Acceptance by the League is desirable, since this organization works to raise standards of child welfare care across the country. Many of these have long been goals at David and Margaret Home. In addition to meeting minimum residence standards, according to Miss Emma Burris, executive secretary for social welfare and medical work, church-sponsored institutions must maintain other exemplary living standards as well.

Among goals toward which David and Margaret Home strives are additional staff, particularly caseworkers; specialized training for houseparents; living quarters that provide adequate privacy for the youngsters, especially those of high school age.

The average age of residents, now slightly over thirteen years, is higher than in former years. Foster homes are now used widely and successfully among younger children, but facilities for teen-agers are lacking. Between 600 and 1,000 teen-age girls were said to be detained by Los Angeles County authorities alone because adequate facilities were not available.

Program Varied

Imagination is used to vary the year-round recreation program at David and Margaret. By far the most popular spot is the beautiful swimming pool, completed in 1959, the result of the cooperation of many people. One year the boys sold Christmas trees to earn money for the project; smaller youngsters collected empty pop bottles and applied the proceeds to the pool fund. As a community service the pool is made available for swimming lessons by the Red Cross. An outdoor patio and recreation area has also been constructed nearby.

During the summer months every child is privileged to enjoy camping while many other special outings are possible. The recreation leader took a group of boys to his family's apple orchard in Washington State, not only providing a chance to earn some extra money, but a delightful outing as well.

50th Anniversary

In 1960 the home observed its Golden Anniversary. Among the thousand persons present for "open house" on this occasion was Mrs. Mark Pocock of Santa Ana, California, and her granddaughter. She, her brother and three sisters were the first children cared for when David and Margaret first opened in 1910 in an old three-story hotel building.

This site was given by Mr. and Mrs. David Kuns as a memorial to their children, David and Margaret. The present building was built in 1925. Methods and techniques may have changed but now as then the purpose of the home is to serve needy children. The entire community and nearby church groups participated in the observance. A Pomona newspaper issued a special anniversary supplement.

The Golden Anniversary year has stressed the hope that sufficient funds might be available to send a qualified student to college. Board members and staff are concerned that any qualified youngster desiring to continue his education be privileged to do so.

"More than anything else," states a recent annual report of the home," children need consistent understanding and an opportunity to find out here the behavior that is accepted or not accepted by others. Sometimes we have to set up standards that never existed before (for them). It isn't easy, but it is rewarding to see a child develop a sense of values."

The author (center) shown at the Africa Literacy and Writing Center, Mindolo, Northern Rhodesia. She is to be the planning editor for Methodists in Southern Rhodesia. At the left is Woman's Division Missionary Marcia Ball.

Woman's Role in a Changing Africa

by

MARY KOWO[1]

OLD Africa is passing; new Africa is taking its place. Life is changing in both rural and urban areas. This is particularly true of the role played by women.

In years past the choice of a husband was made by a girl's parents. First they chose the family into which they wanted their daughter to marry. The boy's parents also chose the family they favored for their son.

Today most young men and women in both the villages and cities choose their own mates. The parents comment on the son's or daughter's choice, but with or without parental approval, very seldom does the son or daughter fail to marry his or her choice.

The new bride's duties are similar to those of an American bride minus the gadgets: caring for her husband, doing the cooking, washing, ironing, cleaning, and all necessary work in the house. Later on she will care for the children also.

Industrialization is helping to overcome poverty but it also creates problems. Men leave their homes to go to work in towns. In some cases the woman spends years in the village alone.

Eventually the husband usually takes his wife to town. At first she feels lost because she no longer sees her old friends. After awhile she becomes friendly with those in the city having the same interests.

The woman depends completely on her husband's salary for everything she needs for the family. No longer does she raise food or do many other things to help herself. It is difficult for her to understand how to use money. In this new life sometimes the woman loses interest in the home and family life. Then divorce takes place.

Fortunately opportunities for learning skills come to some women both in rural and urban areas. The Woman's Training Department at the Mindolo Ecumenical Center, Kitwe, Northern Rhodesia, runs a four-month course. In the course staff members teach Scripture, Christian home life, Christian leadership, sewing, knitting, cookery, housewifery, laundry, mothercraft, and simple rules of health.

In 1961 from February to May, Mindolo conducted its seventh Woman's Training Course in which thirty-four women from both urban and rural areas were trained. Most women in this course were under Standard Six in their education. Near Mindolo Ecumenical Center a domestic training school trains girls who have passed Standard Six. They learn dressmaking, arithmetic, English, and cooking. The course runs for a year.

More and more parents are coming to realize that education for both girls and boys benefits their children throughout their whole lives.

The May 12, 1961 issue of the *Leader,* a Northern Rhodesia newspaper, carried these statements by P. J. Walsh, S.J.:

> A nation-wide propaganda campaign on the question of girls' education is needed.
>
> Every African leader, every African with authority and influence must strive to change the attitude of the people concerning this vital matter, they must persuade the people to want more secondary and other schools for their daughters.
>
> African girls themselves, too, must see in their own education one of the most essential factors in the over-all development of this country. The African girl must be taught that she has an important role to play in the advancement of her country, and not only as the educated mother of her future children and an educated partner to her future educated husband, but also she must realize that more and more opportunities are being offered to her to contribute to the well-being of her people and her country . . . Hence the African girl must learn a sense of responsibility and develop those qualities which will ennoble her home, her

family, and her nation, without which no country can ever be truly great.

New opportunities for women are opening in Africa. Some are being trained as writers and journalists. Some Nigerian women have become doctors, some lawyers and magistrates in their law courts. A few have become legislators.

Throughout the continent women as well as men have been drawn into labor forces. Some women are employed as teachers, nurses, and secretaries. In some places the government has provided a nursery where mothers pay for the care and feeding of children while they go to work.

In rural areas women's clubs have been introduced. Women gather in their villages either once or twice a week and learn cookery, sewing, laundry, and simple rules of health.

Nowadays women take part in church activities. Some of them are local preachers, leaders of women's societies, and church stewards. Some teach women's Bible classes and conduct junior Sunday schools.

Women organize and conduct circuit and district conferences and also carry on their responsibilities in their village society and family life. Through their interest in their societies, Methodist women in Southern Rhodesia and other parts of the world have founded an organization known as the Woman's Guild—similar to a Wesleyan Service Guild. It is for women who work all day long, such as nurses.

So woman's life in Africa is beginning a new and important role. Because there is such a marked change in her daily life the church and school must help the African woman to meet her responsibilities in today's changing Africa.

[1] Recently Mrs. Kowo has been named planning editor for the Methodists at the Africa Literacy and Writing Center, Mindolo, Northern Rhodesia.

First Lady of Methodism in Mozambique: Mamani Paqueti

by VICTORIA LANG[1]

MAMANI PAQUETI (pictured on the cover) is the widow of our first ordained minister, Tizora Navess. Born about 1870, she became a Christian in early girlhood and has been a stalwart Christian ever since.

Her husband was converted in his youth and began leading the morning and evening prayers of their little village. Compared with present standards his education was very meager. He, together with another leader, helped one of the first missionaries to Inhambane translate the Bible into the native language. His ordination was based on spiritual rather than scholastic standards. Tizora Navess was a wonderful man, but—

In weakness Mamani Paqueti was his strength
In discouragement she had courage for two
In darkness she was the window through which the Light of the world could shine
She visualized the Kingdom of God reaching far and wide in Africa and her faith has had a large share in making that dream a reality.

Once she saw an Asiatic Indian trader riding a donkey with bells on. She wanted one like it. She gave her husband no rest until such a donkey was hers. By and by it produced another donkey, and then another and another. She decided that as a result of the Lord's goodness to her, she would build a church with the money she could get from selling donkeys.

Other people offered to help her but she said no and kept on selling donkeys and saving until the church could be built. Masons were engaged to come and build the stone structure. And that is why in this tiny village way back from the road in the rolling country of Mozambique there is a sturdy, permanent church building with the words "Igreja Missao—1930" (Mission Church—1930) molded in stone over the entrance.

Mamani Paqueti's little house stands within sight of the church. Although her weak limbs often prevent her from attending the services, she quietly sits under the big tree shading her hut and prays from a distance.

At the seventieth anniversary of Methodism in Mozambique Mamani Paqueti was brought to the service. Loving hands helped her from the car. With great reverence the crowd packing the church pushed aside to give her room to pass. A grass mat, like the one she had used all the years of her life, was spread on the low platform at the foot of the pulpit. She preferred sitting here since she is not accustomed to a chair. A photographer took her picture. When the picture was printed in the church paper some said she was praying. Presented with an enlargement she said:

"They say I was praying but I was really pleading with those preachers and leaders to preach a full gospel. Let God use them and speak through them, to be strong and to pray always with faith."

Though she insisted that she was not praying, only exhorting, her whole life is a prayer. Mamani Paqueti is symbolic of the soul of Africa with hands folded in prayer to God and patient, pleading eyes looking out to the rest of God's children for understanding and help! Africa is ready and waiting to make her great contribution of spiritual values to the world. Are we ready to reach out our hands and hearts to receive it?

[1] Miss Lang is a missionary nurse of the Woman's Division, stationed at Inhambane, Mozambique, Africa.

John R. Wilkins

The Methodist Rural Institute, Montero, Bolivia. The new building appears at the right.

Windmill-Eye View of Missions

by

JOHN R. WILKINS

Dr. Wilkins, director of the Department of Missionary Education of the Board of Missions, led a tour of Methodist ministers and laymen to South America last spring.

FROM my vantage point on the little wooden platform at the top of the windmill I had a wonderful panoramic view of the grounds and buildings of the Methodist Rural Institute at the edge of Montero. Here, in the jungle area of east central Bolivia, The Methodist Church recently launched a venture with imagination and creativeness that is proving its worth.

Wendell Kramer sat beside me, and with contagious enthusiasm pointed out the buildings and farm plots below us explaining the plans for future expansion. To the left were the rice field and a plot of sugar cane. Beyond them was a square of several acres of untouched jungle.

To the right was the tool shed, the home of Bob Caufield and family, a boy's dormitory of simple structure, a basketball court, a dining hall and classroom building, and the dirt lane leading from the highway into the grounds. At one edge, and partly isolated were the pig pens where full blooded animals are kept, including one boar that had gored and nearly killed Wendell five weeks earlier.

However, the building that caught my eye was a new brick structure, with three wings and a bright red tile roof. It was nearing completion; only the interior finishing remained before it would become the new home for the boarding girls in the school. The side wings include neat rooms for the girls, and the connecting wing of the U-shaped structure houses a parlor for entertainment and offices. The building stood out against the green foliage that served as a picture backdrop for the scene, a thrill to see. It was financed entirely by the Woman's Division of Christian Service.

What did we see under that bright tile roof, and who are the girls who will be living there? As we walked through the building our Mission Tour group saw practical and attractive rooms, yet not too elaborate nor fancy for the setting in this countryside. Each room opened to the long hallway, all glass on one side that looked out onto the patio.

Many of the girls will come from thatched roof homes, with mats on the floor for beds. The women and girls in their homes cook over an open fire in the back yard, and bake bread in dome-shaped mud ovens under a shelter which offers protection against rain. In this country the girls work from the time they are very small—hauling water on their heads, lugging in sticks for the cooking fire, tending little sister, or herding the small animals—the same as their grandmothers and great-grandmothers have done before them.

Yet here in this Institute they learn new things, new ways to cook, new ideas of a home, a chance to meet and become acquainted with boys and young men, the love and kindness of Christian pastors and teachers, and receive the ministrations of a nurse. That noon I visited the dining hall, where the boys and girls eat together, and especially noticed the plates well-filled with rice, vegetables and fruit. The girls here are taught to work. They receive instruction in the various arts of housekeeping and share in the routine duties.

Here we saw the cooperative program of the Woman's Division of Christian Service and the Division of World Missions at its best. Soon a new dormitory for the boys will

be erected on the area now used for the basketball court and ball field. The extent of this new program was a thrill to all of us on the trip. We saw a coordinated program that included regular schooling, domestic science, agricultural instruction, public health, a lovely chapel on the grounds, and training for some who wished to go on to technical schools.

On the other side of the village of Montero we have a training school for ministers and deaconesses, with thirteen students enrolled at the present time. They will be the pastors and teachers in the rural areas of this countryside, in the communities where many young people of the Rural Institute will be establishing their homes. During our brief visit to the Training School, sort of a normal school seminary, one of the young men rode in on his bicycle. He had just returned from the weekend trip to his parish, a fifty-mile round trip journey. He reported to the students and to our group on his Sunday activities; the Sunday school, the church worship, new members, and the young folks. During the rainy season roads become impassable except on foot, but these student pastors rarely miss a Sunday.

Later that day I climbed the windmill again, to get a few more pictures. I sat on the narrow boards, with my feet locked around the steel angle iron of the tower and pondered the meaning and nature of this unusual project, in this very unusual but important center. How remarkable it is that through their gifts to missions men and women at home in our local churches can share together in carving out thirty acres of jungle land as a creative and imaginative expression of our Christian witness.

As I climbed down the steel rungs of the narrow ladder, I knew that this windmill-eye view of a Christian mission would long remain with me. My heart would throb with the missionaries, teachers and students of this fascinating center whenever I recalled our Latin American visit.

Eager to Learn...

No One to Teach Them

by

CARRIE RADCLIFFE

Recently Miss Radcliffe completed a special term of missionary service in Mexico after many years of experience in public health work in the United States.

TODAY my heart was so full of joy that my eyes were filled with tears. That deep abiding joy is beyond words of expression. But mixed with this was a great sorrow. Why this mixed emotion? Because of love transmitted to me by actions—a gift from loving hands! Such gifts linger through the years, never to be lost, never to be forgotten. Sadness? Because there is a great need, a field ripe and no harvester.

I have been holding classes in infant care and home nursing in one of the villages about fifteen miles from Durango, Mexico. At first we held the classes in the Methodist church with an average attendance of five. It was felt that perhaps some women did not attend because we met in the church. During vacation the classes were held in the school and attendance increased. When school started, the wife of the school superintendent invited us to meet in her home and the attendance increased to eighteen or twenty each session.

At the last session they asked what Mexican foods I liked best. When I answered they informed me that they wanted to have a meal for me. Today was the day! And what a meal! This family has but two rooms, one used for cooking and eating, the other for bedroom and sitting room. Today they took out the beds so there would be room for the chairs and tables. They have so little, but they give so generously, sincerely, and lovingly.

These women are so eager to learn, but there is no one to teach them not only subjects a public health nurse would teach, but cooking, sewing and other subjects which could make life richer for them and their families. They seem now at a point of readiness and desire, which I believe is the starting point of learning.

Six or eight young girls in this village have finished the sixth grade, the highest grade the village school offers. They have been attending my classes. Although they giggle as girls this age do, they are apt and eager and have learned much.

This is only one village; this same condition can be duplicated over and over. As a public health nurse, my mind naturally goes to all the opportunities for many phases of health teaching.

There is vast need in Mexico for public health nurses to work in rural areas just for the love of making other lives fuller—not for money, for there is little of that—but for the deep full satisfaction of sharing knowledge. Most of the public health work at this time is being done in the cities.

Why am I saying all this? Why do I continue in this work when the need is so great? Unfortunately, I seem to be one of those people who just can't learn another language. I have not been able to master Spanish well enough to use it freely. I could give so much more if I could put it into words. I call especially to public health nurses who are young and able to learn another language because they have the knowledge and training especially needed for this type of work. "Truly the harvest is great, but the laborers few."

Churches Must Adjust to Change

by

H. CONRAD HOYER

Associate Executive Secretary, Division of Home Missions, National Council of Churches

Adapted from May Fellowship Day—1961—United Council of Church Women

THESE times are new indeed! More changes have taken place in America since World War I than have occurred in the previous century. New plastics, new power, and new patterns of production prompt the experts to forecast that we can expect as much change in the next twenty years as we have had since 1900. Already we are probing the stratosphere; probably our children will visit the moon!

Jesus Christ calls his church to address these days of rapid change with his changeless message of grace and peace and hope and love. The mission study theme for 1961-62 explores the meaning of that call for these new times.

Principal Changes

To find that meaning the study takes special account of the principal changes which bring about the new age in our land:

Population has exploded. Population increased by 3,000,000 each year for the past ten years. This annual increase is equal to the total population of our country at the time of its founding. From 150,000,000 in 1950, population climbed to 180,000,000 in 1960, and it is expected to reach 225,000,000 by 1975.

People live longer. The return to normal birth rate is only one reason for the population increase. More significant is the fact that people live longer. Thus more people are reaching middle age than before and twice as many people live to age sixty-five and beyond than twenty years ago. The United States Census Bureau makes this vivid by reminding us that by the time the last child left home in 1890, it was more likely than not that at least one parent had died, and quite possibly both parents. In 1960, when the last child leaves home it can be expected that both parents are living and that they will be living for fifteen years.

Everyone is on the move. Four out of five people have changed their mailing address at least once in the past fifteen years and half of them have changed their address twice or more in that time. Entire communities change in a decade and new people replace old ones on every street corner and in every church pew. They move to California or Florida or Texas. They move from the country to the town, from the town to the city, from the city to the suburbs. Some move only from state to state; others from coast to coast.

Cities grow rapidly. Nearly all of the increase in population in this country is found in the cities and the metropolitan areas. Suburbs around the cities have grown more than twice as fast as the cities themselves. Even beyond the suburbs the rural nonfarm population likewise has boomed. Farm population has declined radically.

Races and cultures intermingle. The frontier days of America saw the development of a multitude of "cultural island" settlements. In the movement of people in recent years the "cultural islands" have broken up as new people with different cultures intermingled with the people of the earlier culture in each community. Indians, Negroes, Orientals, likewise moved from their ghetto communities to take their places with other people, particularly in the larger cities. They take their places with other citizens in schools, professions, and homes.

Production accelerates. Half as many farmers produce twice as much food and fiber as they did thirty years ago. Factory efficiency improved twenty per cent in ten years. Modern electronic devices calculate the most intricate problems in seconds and new machines stamp a complicated form in one operation.

Transportation and communication bind us together. Three-fourths of the houses of America have TV sets to see as well as hear all important events taking place anywhere in the land. The new network of highways reduces the distance problems, and jet transport planes make it possible for the busy executive to serve on both coasts on the same day.

Church Affected Profoundly

All these changes affect the church profoundly. Her message is the same but it must be addressed to people in vastly different circumstances than a generation ago.

The changes mean that we need 2,500 new Protestant churches each year to serve the increasing population, and 2,500 more new churches to serve growing areas to which people move. They mean that

—older churches must learn to serve new people as they move to the community of the older church.

—churches must address themselves to the new problem of a mass urban society.

—the churches have new and untried tools for communicating the gospel.

These new times challenge the churches to discover new significance in their God-given message of grace and peace and hope and love in Christ Jesus.

Into All the World FROM MISSISSIPPI

by

AUGUSTA H. HELMS

LIKE the country doctor the rural worker attempts to meet the needs of the people *where they are*. Who ever heard of a country doctor having office hours or seeing patients by appointment? We go to the people. We are concerned about the *whole person*—his home, his family, his place in the community and in the church.

What are the frontiers that challenge us to work among rural people?

Their general attitude of inferiority, their lack of spiritual fervor, the feeling that they are not really a part of anything. Their community no longer has a unifying center. The country post office (that used to be in a corner of the general country store) is gone. So is the store itself. The rural route postman delivers the mail to each individual box. The family goes once a week to the supermarket "in town" to get those items not produced on the farm.

The little community school, like the country store and post office, was formerly the gathering place for all people of the community. It is no more. The children—even little tots—must wait beside a country road, sometimes before daylight, for a school bus to take them miles away to a large school where there are many children they have never seen before.

The effect of mass media is making considerable impact on rural people. Nearly every farmhouse, large or small, has a TV. The commercials are having a devastating effect, particularly on the young people in these homes. A false measure of gentility seems attached to the man with a tall glass of "something-or-other" in his hand. According to the advertisements, a girl has little chance for success unless she looks and dresses like a glamorous beauty queen. These may seem superficial, but they are responsible for much discontent among our high-school boys and girls. Too often they regard their parents as out-of-date old fogies. These youngsters are eager to shake off home restrictions and frequently move to town to seek work—sometimes even before they graduate from high school.

Our present-day mass media also stress the importance of bigness. To be worth while a farm must be a *big* farm with many mechanized farm machines and much expensive equipment. Too much importance attached to bigness and monetary values tends to foster a growing feeling of inferiority and futility among our people.

Mississippi's "Farm Program" has made it possible for many older people to live alone on their own land that they are no longer physically able to farm and from which younger members of the family have moved. State forestry employees visit the farms and help the older citizens select and cut down the trees that are ready for market. With a minimum of "hired help" this procedure provides a very good living at home.

What about the preacher and the church? Have they gone, too? In some areas they have almost disappeared. Churches that used to "bulge at the seams" with people on every preaching day attract only small congregations now. People have moved away or go to church "in town."

Another factor confronting us with vital concern is the seemingly necessary practice of using student ministers (too often *boy* preachers) on certain circuits year after year. Where this is true the people have suffered for the lack of mature spiritual leadership.

What does the rural worker do about these situations?

When going into an assigned area for the first time, this rural worker spends weeks, even months, just visiting people in their homes—leisurely visits that encourage easy, friendly, confidential conversation.

I make it clear to the minister at the outset that I wish to attend Sunday school and worship services, not to "be recognized" or "make a little talk," but to worship and study as a part of the group. I attend meetings of the Woman's Society of Christian Service and committee or commission meetings at the church. Also I try to be present at any community affairs. In other words I try very hard in those first few months to become one of the people and gain their confidence.

This kind of close natural relationship helps me to *begin* to discover existing needs. My father used to say that it was much harder to diagnose a case when nothing much *seemed* to be wrong with a person. That need so hard to identify is the tap-root responsible for so many big troubles. As these begin to appear the rural worker who has been accepted in the community gradually guides the people in meeting their own needs—a step at a time—needs they did not know existed.

I do some of my best work at quilting parties. It seems possible to make more plans, discuss more ideas—vacation church schools and approved studies, for example—at quilting parties than at any other one place. Recently we organized a new Woman's Society in a truly rural community—without a railroad, bus line or even a mile of blacktop road. This society was conceived at a quilting party and when I returned after study and

vacation the women were ready to organize. The society was born at a prayer meeting service in the parsonage. Two weeks later it was officially organized with eleven women present and our district secretary of promotion as the organizing officer.

Our program began with the study of *Luke's Portrait of Christ.* The women loved it. They forgot themselves and actually participated. They read not only the text but all the supplementary material as well. They did committee work and will receive jurisdiction credit. At the final session one member asked when we would have another study and what it would be.

Never do I go into an area with any preconceived idea of *what* I am going to do or *how* I am going to do it. Projects must evolve from existing needs—which first must be recognized.

My work with people in rural areas must be accomplished through inspiration, cultivation, education and cooperation.

Serving in this way this rural worker has helped these women realize that they are important where they are—to their families, their church, their community and to the kingdom of God around the world. A study and understanding of our Methodist "connectionalism" has helped the women to understand that the effect of their attitudes and actions is like a pebble dropped into a pond. Like the water which ripples outward until it reaches the rim of the pond, their influence, through participation in the Methodist program, extends beyond the rural area where they live into all parts of the world.

A Marvelous Heritage . . . A Glorious Future

Inauguration Acceptance Speech

by

D. DILLON HOLT

I ACCEPT this exciting responsibility as the fifth president of Scarritt College for Christian Workers with a keen sense of mission. It is also with a deep sense of appreciation for all those who have gone before me and labored and achieved so nobly, and especially the four presidents: Dr. Foye G. Gibson, Dr. Ed F. Cook, Dr. Jesse Lee Cuninggim, and Dr. Hugh C. Stuntz.

Scarritt College is no accident. It was conceived in the mind of a devout woman, Miss Belle Harris Bennett, while on her knees in prayer, and was carried in her heart for months and nurtured there until Scarritt Bible and Training School was established as a "school where missionaries might be prepared for this difficult service." Through a gift by Dr. Nathan Scarritt of $25,000 and the land on which to build, matched by a like amount from other gifts, Scarritt Bible and Training School was chartered in Kansas City in May, 1892. The dominating concern of Miss Bennett and those devout women in the early years of the life of the school was the effective evangelization of the world for Christ . . .

The beginning was difficult. At first not many were interested. Not many had very much to give. Very few saw the necessity for it. But the story of the life of this college is like an epic fit to be set to music. From the very beginning, it has been supported sacrificially by gifts from people whose lives have been transformed by the spirit of the Master, and who have responded to Him. The first dollar was given by a little girl, Julia Dortch, who was helping in the home where Miss Bennett was a guest in Little Rock. She laid a silver dollar by Miss Bennett's plate and said: "I have been waiting on the table since you came and Auntie gave me a dollar for it . . . I want to give this dollar to help you build that training school."

The second gift of money came from a shut-in. Miss Bennett tells about this:

"While with my friend in St. Louis, I was urged to visit one of the shut-in saints who had been confined in her bed for a long time, a woman of wonderful prayer life. While in this upper chamber I told her my story of the training school. Putting her hand feebly under her pillow she took out a piece of paper, and from it a five-dollar gold piece, saying, "I have been waiting for the Lord to show me where He wanted me to put this, and now He has done it."

The growth of Scarritt College has been phenomenal! In 1924 it was moved from Kansas City to Nashville, Tennessee, and in May 1926 the Woman's Missionary Council presented their school to the General Conference of the church, and Scarritt College for Christian Workers became the institution of The Methodist Episcopal Church, South, the only school to be so owned and controlled. The newly elected Board of Trustees said at its first meeting:

"We would acknowledge the unexampled financial achievement of the Woman's Missionary Council in securing the buildings and Endowment Fund for Scarritt College. The united loyalty and the unconquerable devotion of the women of the church in this great undertaking are beyond all praise, and we congratulate them both on the achievement and on the example

they have thus set before the entire body of the church."

In 1939, at the time of Unification, Scarritt became the property of the General Conference of The Methodist Church and is now partially supported financially by the Council on World Service and Finance.

To be true to this marvelous heritage is to be dedicated to an even more glorious future.

We are in an age of exploding population and receding horizons. The world has become very small, but its population is fast approaching three billion people, of all different races, languages, religions, cultures, ideologies, nationalities and loyalties.

The important matter today is not who will get to the moon first but rather will these millions, and still other millions to come, be taught to live together as brothers. Getting man into space is not nearly so important as getting the spirit of brotherhood into the human family. This means that we must deepen our commitment to the Father and seek more diligently the application of the principles of brotherhood in our ways of living. It means also that we must discover new insights, new aspects of truth, new social techniques, new spiritual resources, and that we must live daringly in the application of these discoveries.

Education will become more expensive in our lifetime, but more necessary. Christian education will become more expensive and more difficult to achieve, but increasingly imperative. Scarritt College is committed to this imperative in Christian education. Nothing that is little or narrow or hurtful must become a conscious part of this institution's life.

We are committed to the task of finding capable and dedicated young people, and to training them to move into the outer spaces of the mind in the newly creative ways of living. It is our task as a college to help them gain a clearer understanding of human beings as children of one Father, capable of thinking His thoughts and doing His works, and to help them understand the world in which they live and to learn the most effective ways of making it a better place where people may grow and live more normally. It becomes our responsibility to help them acquire the necessary knowledge and skills and experience and insights which will fit them to live as "workmen who need not be ashamed, rightly dividing (the truth) all the elements and values of life."

I have no doubts about the future support of Scarritt College. To think of failure or in little terms concerning its future would be unbecoming. Scarritt College was born for a specific purpose—to train young people to serve more effectively. It has done its work well during its 69 years. It has a glorious past! It is a worthy institution today, and has a bright future!

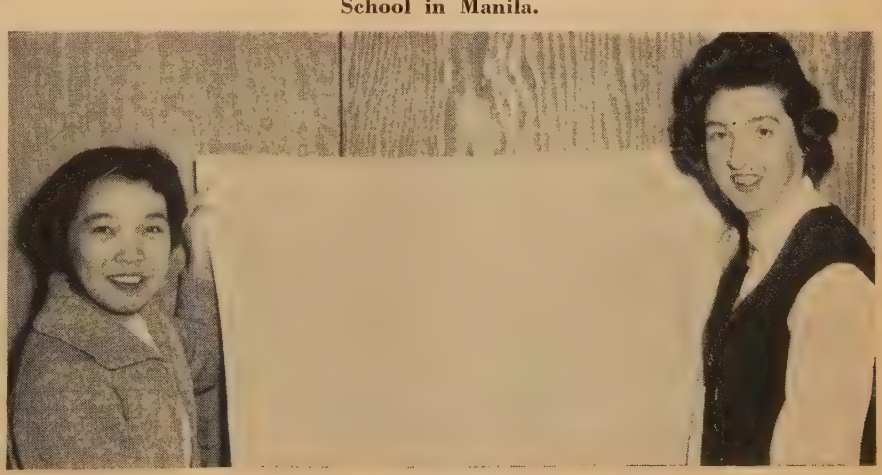
Today, Scarritt is ready to move out into even greater fulfillment of its purpose. It is fortunate with its magnificent facilities, situated in the University Center, which makes possible a most enriched curriculum, and access to a library of almost a million volumes. It is in close proximity and favorably associated with some of the general boards and agencies of the church. One of its greatest assets is its well-trained faculty, dedicated to the cause of Christian higher education in the framework of The Methodist Church. With a great reservoir of good will throughout the church, supported by thousands of individuals with their prayers and gifts, and with more than 3,000 faithful alumni who labor in 60 countries of the world, we move confidently into the future, and assume our responsibility to build more adequately for a larger enrollment, to increase the permanent endowment, to enlarge the facilities, increase the offering of courses for training in a greater number of areas for leadership in the church, and to bring together here a faculty second to none. . . .

Proud of Scarritt's past, undismayed by difficulties and unafraid of whatever may come, I offer my talents, my time, my energies, my best to achieving even greater possibilities for Scarritt College in the future, and invite you to join me in this exciting adventure. I close with the idea which began this ceremony:

We'll keep the honor of a certain aim
Amid the peril of uncertain ways
And sail ahead, and leave the rest to God.

STUDY RURAL TECHNIQUES

Miss Michiko Tonegawa, a rural worker on Hokkaido, Japan's northernmost island, has studied the basic program of rural church workers at Scarritt College, Nashville, Tennessee. During her field training she visited many parts of the United States where such programs are operating. She is shown here with Miss Virginia Miller, rural church and community worker for Avery County in Western North Carolina. She wanted firsthand knowledge of people in rural areas and ways the rural worker helps them. A deaconess, Miss Tonegawa was awarded a scholarship by the Methodist Deaconess Association in the United States for one year's study following a year at Harris Memorial School in Manila.



Kappa Phi Council

by

MRS. DAVID KENDALL

DR. GEORGIA HARKNESS, theologian and author, and Dr. Evelyn Berger, psychologist and lecturer, were two speakers for the 1961 Council of Chapters of the Kappa Phi Club for college Methodist women. About 150 members attended the club's biennial meeting held June 19-25 on the campus of the University of the Pacific in Stockton, California.

Dr. Berger, who heads the East Bay Psychological Center in Oakland, California, spoke each morning on woman's role in today's world. Emphasizing the importance of religion in solving problems, she said: "Be glad you are a woman. The world needs the quality of tenderness which belongs only to women." She offered advice on choosing a vocation, marriage, and living with all types of people.

Dr. Harkness, recently retired from the faculty at Pacific School of Religion, discussed our changing world and the great need for Christian workers in other lands to deal with increasingly complex problems of other people. She used this quotation: "*I* can't do everything, *you* can't do everything; everyone can do something."

Delegates from thirty-three active chapters and alumnae learned about club activities during Council week and planned how best to carry on its aim: "Every Methodist woman in the university world today a leader in the church of tomorrow." Business meetings, committees, and workshops were held despite the 100 degree-plus temperature. An evaluation report of Kappa Phi was made by the public relations committee headed by Mrs. Charles Cooley, Kalamazoo, Michigan. The use of audio-visual material in programs was demonstrated in an audio-visual committee by Miss Gene Maxwell, national Kappa Phi alumnae secretary and Secretary of Children's Work of the Woman's Division.

A new national office of national associate sponsor was created to serve during the last term of office of the national sponsor. Elected to this post was Mrs. H. L. Hedrick, of Ames, Iowa, sponsor of Gamma Chapter at Iowa State University, a part-time Wesley Foundation staff member, and a district officer of the Woman's Society. Re-elected were: Sponsor, Mrs. A. O. Donnenwirth, Columbus, Ohio; President, Miss Jeanne Wintringham, Middletown, Ohio; Treasurer, Miss Dorothy Witten, Okemos, Michigan; and Alumnae Secretary, Miss Gene Maxwell, New York City. Other officers are Program Director, Miss Alva Ann Lynch, San Francisco; Secretary, Miss Mary Louise Dutcher, Newton, Iowa; and Editor, Miss Priscilla Burton, Kansas City, Missouri. Miss Mary Louise Hansen, Tacoma, Washington, was appointed historian and Miss Ruth Ann James, Iowa City, Iowa, was named music director.

Omega Chapter at San Jose State College, San Jose, California, was awarded the LeSourd Cup for improvement and Alpha Sigma Chapter at West Virginia Wesleyan College, Buckhannon, West Virginia, was given an efficiency candlestick. The awards were made at the Saturday evening banquet at which the president, Miss Wintringham, spoke on "How High Will You Reach?"

The club's theme for the week and for the school year, 1961-62, is "Walking With God." Each chapter was responsible for a part of the Council program and carrying out the theme. Daily program workshops were conducted.

A memorable feature was the Legion of Light Recognition Service for Kappa Phi members in full-time Christian service. More than seventy members were honored. Four were present to take part in the service. They were: Miss Gene Maxwell; Miss Leila Dingle, former missionary in the Philippines; Miss Esther Russell, on furlough from Southern Rhodesia; and Miss Vivian Leever, weekday church school teacher in Cincinnati, Ohio.

The traditional Meal in the Upper Room was a part of Council. The meal consists of foods that may have been served in biblical days. It is eaten in silence, broken only by Scripture reading, psalms and hymns.

A sight-seeing trip of San Francisco was an exciting part of the week's activities for many eastern members. The trip was planned and conducted by Miss Kay King, of Berkeley, who served as Council Marshal. Visitors were luncheon guests of the Woman's Society at Trinity Methodist Church in Berkeley, toured San Francisco and had dinner in Chinatown. Club members worshiped together Sunday morning in Central Methodist Church, Stockton.

Members of Kappa Phi Club in 1961 session at the University of the Pacific, Stockton, California. Mrs. O. A. Donnenwirth, national sponsor (center on chair) appears with other officers in the front row.

Missionary Personnel Needs

FOR HOME MISSION FIELDS

—Group workers, program directors and directors of community centers
—Rural workers in various sections thoughout the United States
—Houseparents and case workers for children's homes
—Nurses for social welfare and a home missions school
—Director of a large residence hall
—Teachers of secondary grades, business, music and religious education
—Housemother for a school

If interested write to Miss Allene May Ford, Secretary of Missionary Personnel, Room 1466, 475 Riverside Drive, New York 27, New York.

Bishop W. Angie Smith, of Oklahoma City Area, commissioned Miss Rose Hu as Taiwan's first Methodist deaconess during his visit as presiding bishop there. It is hoped that her consecration service and dedication may inspire other young people to enter full-time Christian service. After four years of study at Harris Memorial School, Manila, where she completed kindergarten and deaconess courses, Miss Hu will do Christian education and kindergarten work in the Southern District. She will live in Taiwan, 200 miles south of Taipei.

NORTH AFRICA

Algiers Center Dedicated

Bishop Ferdinand Sigg, of the Geneva Area, officiated at the dedication of a center for Methodist activities. Miss Sue Robinson, Woman's Division missionary described the dedication as follows:

"In spite of the tense and uncertain atmosphere prevailing in the city, the lovely new chapel was filled with Methodists and other Protestants of many different nationalities, including Frenchmen. Workers serve many hundreds of Methodists and 'friends of the Methodists' sprinkled all over Algiers, a city of more than 700,000. Through preaching, teaching, healing and social work, The Methodist Church will continue its witness to Muslims."

The center, a joint project of the Division of World Missions and the Woman's Division, includes the chapel (home of the Methodist congregation in Algiers), classrooms for club work and a weekday program of Christian education, kindergarten rooms, a library, a small dispensary, offices, a kitchen, a large dining room and apartments for missionaries. On the adjoining property is a park with basketball and volleyball courts and missionary dwellings. The center provides a meeting place for conferences and institutes and summer camp facilities. Staff members include persons of French, Kabyle, Spanish, American and British origin. Some are missionaries; others are Algerian nationals.

INDIA

Nadiad Hospital

Staff members of the Methodist Hospital in Nadiad, India, are rejoicing over the return of missionary Theresa Lorenz as superintendent of Nurses in the Hospital and School of Nursing. When she left on her furlough, she did not expect to return to India, but realizing the great need she consented to resume her duties. Mrs. Herschel Aldrich, administrative assistant, says her zeal for details, discipline and cleanliness was felt immediately and observed all through the hospital.

This hospital is known and loved

Miss Florence Chen (at right) has been elected principal of Wesley Girls' School, now under construction in Taipei.

Mrs. Ralph A. Ward, Woman's Division missionary in Taiwan, is pictured at the site of the new school.

not only for the modern surgical and medical treatments, but also for the humanitarian and Christian treatment. People comment on the concern and interest of doctors and nurses for sick patients. Patients come for that as well as the professional service they receive. Parents want their daughters to enroll in the School of Nursing for they realize that they are taught character-building as well as nursing.

MALAYA

Miss Vessa Kristiansen, a new nurse sent out by the church in Norway, is the only western missionary at work in the Methodist clinic in Sitiawan, Malaya. She works with a Filipino doctor. On April 24 a new clinic was opened by the Sultan of Perak (Malay chief of the state of Perak) and was dedicated by Bishop Hobart B. Amstutz. Writing of this event and her work, Miss Kristiansen said, "It was an exciting day for the staff and the local people, an historical event for the Methodist Church in Malaya. We, the staff, feel proud to have such a fine building with more facilities to serve the people better. The local people are just as proud to have the Methodist Clinic in Sitiawan. Many people attended the opening service. I was impressed with the crowd. Now we are working in the new building itself.

"It is so exciting to be able to serve as a missionary nurse and be in a new land so strange to me. I am fine and happy here; everybody is friendly and helpful. God is wonderful!

"I thank God for this opportunity to be able to work with the people here and grateful to the people (church) who made it possible for me to come to Malaya, a wonderful country. There is much to learn about the land, people, and customs. At present I am learning the Malay language under a private tutor. The language sounds strange, but learning another language is very exciting.

"My prayer is to be useful in serving my Lord and Savior. Often I feel very weak in myself and wonder if I can fulfill the service to which I have been called. These words have comforted me, 'God does not use us because we are useful, but we become useful when God uses us.' Remember us here in your prayers."

UNITED STATES

Rural Work

Miss Anita Benoy, a U.S.-2 serving in the Great Mount Airy Parish, Mount Airy, North Carolina, evaluates her work:

"Share with me some of the treasured experiences and moments in the life of a rural worker. Not all rural workers are privileged as I am to work with four dedicated and understanding ministers. Ours is truly a partnership. We do not always agree, but disagreement results in greater discussion, thinking, and studying together. Each of us has his or her own ideas. As we share these ideas we try to put them together for a greater and more effective work.

"The rural worker works in a community for a year, during which she cooperates with the ministers, church-school leaders, the Woman's Society, and other community agencies in developing a wholesome community life.

"Things most rewarding to a rural worker are to see Sunday-school teachers who are prepared and attend class every Sunday possible; a youth group enthused over drawing other young people into its fellowship; a Woman's Society concerned with giving to missions; teachers voluntarily attending a training school; children in vacation church school bringing their gifts to help a missionary to establish a school abroad; a young person who says, "I'd like to be a rural worker like you"; a whole church joining in real Christian fellowship in a family night program; a young person setting aside free time in camp for Bible study and prayer; young people taking Communion on New Year's Eve."

Dr. Nobushige Ukai, world expert on Japanese constitutional law, who comes from an outstanding Methodist family, has been named the second president of International Christian University, Mitaka, Tokyo, Japan. He succeeds Dr. Hachiro Yuasa, who is retiring after a decade in office.

Fukuoka Jo Gakuin, in Fukuoka, Japan, observed its 75th anniversary last year. Shown here is the central wing of the new building, housing administrative offices and classrooms. The school moved to a campus in a suburb of Fukuoka with an acreage adequate for the school's expanding future.

This blank is a sample intended to help the local secretary of spiritual life as she makes out her November report.

Send to your district Secretary of Spiritual Life on or before November 15

REPORT OF THE SECRETARY OF SPIRITUAL LIFE

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

First Report: November 15, 1961

Name of Church Temple Post Office Muskegon, Michigan

Name of Secretary of Spiritual Life Mrs. Lillian Terpstra

Address Muskegon, Michigan

Note: Starred questions are for the small society with twenty members or less. Larger societies are expected to answer all questions.

District Grand Rapids

Conference Michigan

Jurisdiction North Central

I. ORGANIZATION (See *Handbook on Spiritual Life*)

Do you have an active Committee on Spiritual Life? Yes

Are you a member of the Committee on Program? Yes

Are you a member of the charge or church Commission on Membership and Evangelism? Yes

II. WORSHIP

*Does your society use the *Program Book?* Yes

Are the worship services for all meetings of the society carefully planned? Yes

Is the leadership responsibility for worship shared by members of the society? Yes

III. PRAYER

*Does your society have Prayer Groups? Yes Prayer Chains? Yes Prayer Partners? Yes

Do the members of your society use the *Prayer Calendar?* Yes

Has the Fellowship of Intercession been presented in this report period? Yes

List special concerns of your membership this report period? Missionaries; refugees; urbanization and adjustments of minority groups; leaders and peoples of the world; racial problems; United Nations; the church in these days of crises.

IV. EVANGELISM

*Did you and the members of your society cooperate with the church evangelistic program this period? Yes

If so, how? Prayer vigils; neighborhood prayer groups; vespers in rest homes; "Greeters" at church services; assisting with "Every Member Canvass; Bible study.

*What does your society do for shut-ins and others in need of special spiritual ministry? Personal calls, leaving literature, cards, recordings; voluntary service in rest homes; providing transportation to church, "Golden Age Clubs," flower shows, etc.; gifts for special occasions.

(Over)

How has stewardship been presented this period? Bibles to seniors and newly-weds; entertainment of foreign students; promotion of Crusade Scholarships; Thank Offerings; stewardship thoughts in church bulletins; stewardship ceremonial in circles.

V. STUDY

What approved study courses in addition to the Bible Study, have been completed this period? Heritage and Horizons in Home Missions; Into All the World Together; Alcohol and Christian Responsibility.

VI. LITERATURE

*Check the following materials used in your work:

1. *Handbook on Spiritual Life* ✓
2. SPIRITUAL LIFE PACKET ✓
3. THE METHODIST WOMAN ✓
4. WORLD OUTLOOK ✓
5. *Prayer Calendar* ✓
6. *Worship Settings* ✓

List other materials used Together magazine; Anthology of Poetry; motive; Power; God's Mission and Ours by Eugene Smith; New Life in the Church by Robert Raines.

How does your committee help promote the use of Spiritual Life materials in your church? Book shelf; Traveling Basket; excerpts to create interest; posters and displays for Special Days; distribution to shut-ins.

VII. WEEK OF PRAYER AND SELF-DENIAL

*How did your society observe the Week of Prayer and Self-denial? Quiet Day and program meeting; evening candle-light service with the Wesleyan Service Guild.

How did your society cooperate with Wesleyan Service Guild in this observance? See above

*VIII. Summarize facts regarding progress and needs of the local church in spiritual life cultivation Progress: increase in number of study classes, prayer groups, retreats; renewed commitment; better programs. Needs: more women to assume responsibility; time for prayer and Bible study; more flexibility; broader outlook; more interest in the total program of the Woman's Society and Wesleyan Service Guild.

Secretary of Spiritual Life

Worship and Program Suggestions

A THANKSGIVING SERVICE

by MARGERY ZERKOWITZ

PRELUDE: Music of Hymn No. 2 *(The Methodist Hymnal)*

CALL TO WORSHIP: I was glad when they said unto me, "Let us go into the house of the Lord." For many things were too painful for me until my soul cried unto God and my heart sang his praises.

CALL TO PRAISE: Thanksgiving Day is a glorious heritage—if we do not exaggerate the feasting and forget to truly give thanks. Oh, America, come back to your God! Come back to your real Thanksgiving—a time spent apart with God. Come back to your heritage—when "In God We Trust" was written upon your heart as well as upon your coins! But how can we trust God if we do not know him? How can we know him if we do not seek his presence?

Come into his presence with singing!

HYMN: "Come, Thou Almighty King" No. 2 *(The Methodist Hymnal)*

CALL TO PRAISE: Enter into his gates with thanksgiving. "Great art thou, O Lord, and greatly to be praised; great is thy power and thy wisdom is infinite. Thee would we praise without ceasing. Thou callest us to delight in thy praise, for thou has made us for thyself, and our hearts find no rest until we rest in thee. . . ."[1]

LITANY OF THANKSGIVING (Adapted from *The Book of Worship*, p. 214)

Leader: O God our Father, merciful and gracious, hear the thanksgivings with which we come before thy throne. For the wonder of thy beauty, manifest in thy world, for thy wisdom inspiring the works of men, and for thy fatherly love shown to us in Christ Jesus,

All: Praise be to thee, O God

Leader: For the power to love thee, for the right to pray to thee, and for thine answers to our prayers,

All: Praise be to thee, O God

Leader: For thy love in stooping to our race throughout the ages, revealing the fullness of thy grace and truth, and for all who have seen the vision of thy glory,

All: Praise be to thee, O God

CALL TO CONFESSION: If we confess our sins, God will forgive our sins and cleanse us from all unrighteousness.

A PRAYER OF PENITENCE: (*The Methodist Hymnal*, page 571)

CALL TO NATIONAL CONFESSION: As a nation, too, we have fallen short, and need to repent of the things we know to be wrong.

PRAYER OF NATIONAL PENITENCE: "O heavenly Father, we confess before thee with shame and sorrow that we have lived too much without thee in the world, that we have depended for our success and for our prosperity upon ourselves as a nation. Call us to repentance. May we humble ourselves now under thy mighty hand . . . that we may be established in righteousness, strengthened and settled; through Jesus Christ our Lord. Amen."[2]

Our Father in heaven:

We pray that You save us from ourselves.

The world that You have made for us, to live in peace,
we have made into an armed camp.
We live in fear of war to come.

We are afraid of "the terror that flies by night, and the arrow that flies by day,
the pestilence that walks in darkness and the destruction that wastes at noon-day."

We have turned from You to go our selfish way.
We have broken Your commandments
and denied Your truth. We have left Your altars
to serve the false gods of money and pleasure and power.
Forgive us and help us

Now, darkness gathers around us and we are confused
in all our counsels. Losing faith in You,
we lose faith in ourselves.

Inspire us with wisdom, all of us of every color, race and creed,
to use our wealth, our strength to help our brother,
instead of destroying him.

Help us to do Your will as it is done in heaven
and be worthy of Your promise of peace on earth.

Fill us with new faith, new strength and new courage,
that we may win the Battle for Peace.

Be swift to save us, dear God,
before the darkness falls.[3]

QUIET MUSIC: (Hymn No. 342, *The Methodist Hymnal*)

CALL TO INTERCESSION: Let us now, with thanksgiving, make known to God our love and concern for others.

SILENT DIRECTED PRAYER: For dear ones; for the President of the United States and others in authority; for all the nations of the world; for the Church; for a better world, beginning with me.

HYMN: "Take My Life, and Let It Be" (No. 225, *The Methodist Hymnal*)

CLOSING THOUGHT: What is true thanksgiving? It is not merely giving thanks for bounty, for do we show true gratitude for our bounty until we have found a way to share it? Can we smugly give thanks for health until all God's children are well? For friends, and forget the lonely? For beauty, and forget the ugliness of slums and war and poverty? For faith, and forget the little children who live amidst such horrible doubts that faith can find no roots?

In a spirit of true thanksgiving, we can only pray for the miracle of a transformed spirit—for ourselves, for each other, for our nation, and for the world—a transformed spirit that will make the woes of others our very own. Then, and only then, our hearts can sing, "Thank you, God, for yourself—and for the blessing of work in your unfinished world. Thank you, God."

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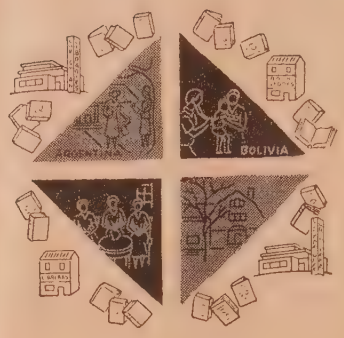
[1] *The Book of Worship*, p. 347.
[2] *Ibid.*, p. 363.
[3] Conrad N. Hilton, president of Hilton Hotels Corporation. Used by permission.

The Quiz appears on page 30.

Week of Prayer and Self-Denial

OCTOBER 25-31, 1961

Time to work in her own garden is a rewarding hobby as this deaconess retires after many years of service. The Woman's Division focuses attention this year on the Deaconess Retirement Fund. Many deserving deaconesses, retired prior to 1951, are not eligible for Social Security. Often their salaries were too meager to permit savings for a rainy day.



HOME FIELD

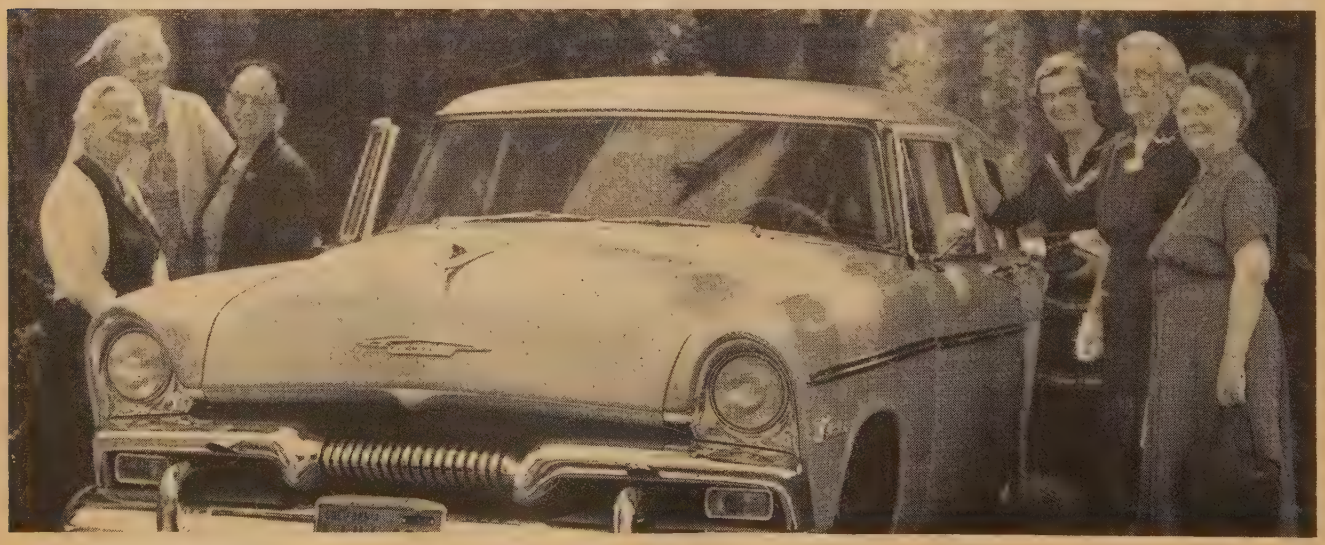
Deaconess Retirement Fund

FOREIGN FIELD

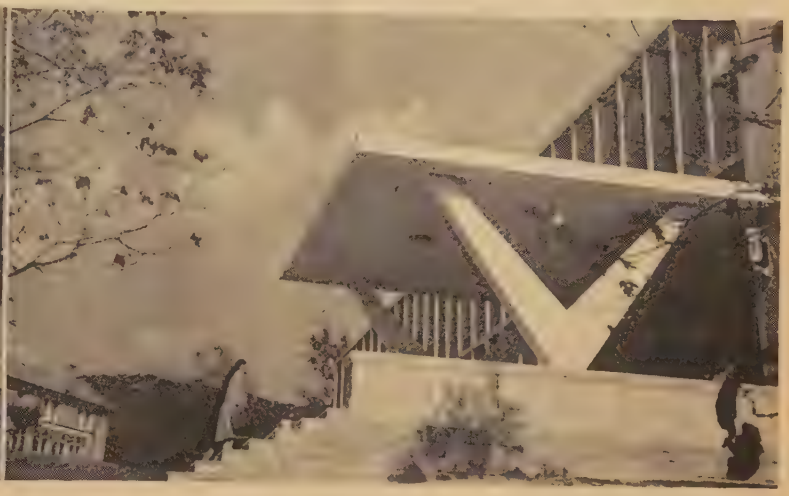
Christian Libraries Around the World • Student Centers and Hostels in Argentina • Revolving Fund for Evangelical Bookstores in Latin America • Medical Work in Bolivia

Christian libraries offer to Christian leaders unique opportunity to broaden their knowledge in specialized areas of service. This theological seminary library in Buenos Aires serves Protestant students throughout Spanish South America. Book lending, an exclusively Christian service in many countries, extends the spirit of Christian sharing around the world.

At retirement homes the indispensable station wagon provides transportation for shopping, Woman's Society meetings, church or special excursions for the family of retired deaconesses and missionaries. This enables residents to participate actively in church and community activities. Many a church benefits from their years of rich experience.



Infirmary care is provided in Woman's Division retirement homes. Improved deaconess salaries and pension funds for retired deaconesses have been under constant study since Unification in 1940. This quadrennium marks the seventy-fifth anniversary of deaconess work and the twenty-first anniversary uniting all deaconess groups into The Methodist Church. Anticipating this increased pension plan, much of the Woman's Division contribution will be derived from this year's Week of Prayer and Self-Denial offerings.



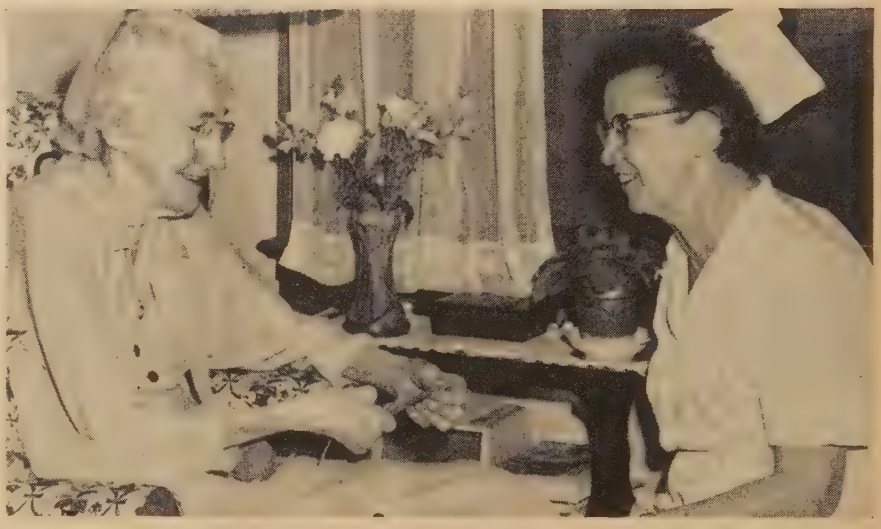
The vital role of Christian libraries overseas cannot be overemphasized. Most of them are connected with schools, social centers, or hospitals. Various periodicals are read eagerly at Girls' High School, Meerut, India (left). The best of past cultures is preserved in valuable collections in Ewha Woman's University's beautiful new library (right) in Seoul, Korea. Koreans have an extremely high regard for books often guarded so closely in non-Christian libraries as to interfere with their usefulness.

Methodist Prints

The Revolving Fund for Evangelical Book Stores in Latin America receives particular emphasis in this year's Week of Prayer and Self-Denial offering, due to the increasing number of literates and the need to use every means possible to spread the word through the printed page. Faithful congregations such as these Aymara Indians high in the mountains of Bolivia present a relatively new literacy challenge, since little was written in that language until 1954.

Methodist Prints

Mere book knowledge is not enough to train students for many situations to be faced in life today. Young people in Latin America need to talk over what they learn with one another and relate it to everyday living. Hostels and student centers are ideal places for fellowship, but to date too few are available. Also dormitories are needed where Christian supervision can be given students living away from home.



At ninety-six years of age, this retired deaconess is an inspiration to all who know her. She pauses in her handwork to chat with a deaconess nurse. Long years of service, many in difficult and isolated situations, have been recognized by the Woman's Division. Last year for the first time a special subsidy was paid to every retired deaconess who had served longer than the years required to earn the maximum pension. Last year one deaconess completed her sixty-fourth year of service and three others completed fifty years of activity since their commissioning.

Medical work in Bolivia must combat superstition and skepticism, a slow but necessary process, before much progress is possible. The efficient testimony of this La Paz clinic must be duplicated many times to cope with Bolivia's health problems. Week of Prayer and Self-Denial funds will help.

Methodist Prints

Christian young people will benefit greatly from Latin America's share in this year's Week of Prayer and Self-Denial offering. Yet on their well-trained shoulders rests much of the burden for the future of the church in these important countries. A generous offering can undergird their efforts in the days ahead.

Methodist Prints

department of CHRISTIAN SOCIAL RELATIONS

Dear Friends:

The month of October will find many of you moving with new plans into your new program year. Already your committees will have met and begun your planning for the fall and winter months. The need to carry forward those plans is now the order of the day.

October offers opportunity for new emphasis on the U.N. and its increasing importance in today's world. The September pages of THE METHODIST WOMAN brought suggestions that may be useful to you. World Order Sunday, U.N. Day and Week, and the urgent need to increase your efforts for UNICEF at Halloween all provide handles for increasing the effectiveness of your program in this area of concern. The month of October may well be a key month also for generating new enthusiasm for U.N. Seminars—for *Regional Groups* (see March and May, 1961 issues of THE METHODIST WOMAN), family groups, local groups, or other types to meet your special interest and needs. Plans for seminars should be made far ahead when possible in order to give you a choice of dates.

World Community Day under the auspices of United Church Women will be observed the first Friday in November. In communities where there is a Council of United Church Women, of course, you will lend your full support in planning, promoting, and participating in both the observance and the follow-up action. In communities where there are no Councils you may wish to enlist the cooperation of women from other denominations in joint planning for World Community Day. In some places you may find it necessary to call this to the attention of your own Woman's Society or Guild and plan observances in your own church. Methodist women have a great responsibility in the support and strengthening of the program of United Church Women throughout the nation. Your committee on Christian social relations has a special relation to this cooperative effort. The observances of World Community Day and May Fellowship Day provide two important opportunities.

The next pages of this issue of THE METHODIST WOMAN bring to your attention suggested plans for new emphasis on the significance of Human Rights Day, December 10. Nineteen sixty-one marks the *Thirteenth Anniversary* of the adoption of the Universal Declaration of Human Rights. The whole world has changed in these brief years, but doubtless the greatest change has come in the realm of *human freedom* in the hearts and plans of people in every part of the world, including the U.S.A. You may need to call your committee together soon in order to get your creative plans for this significant observance under way.

Some new resources are available. Some you will have purchased already. Others you may wish to secure. The new filmstrip (a *revised* edition for 1960-64) "This Is Christian Social Relations" is now available and may be ordered from the Office of Audio-Visual Education, Room 1351, 475 Riverside Drive, New York 27, New York. Purchase price, $8—rental price, $3.50. This includes a record as well as two copies of the script. It provides an essential resource for helping you and your committee understand your job better. It may also be used to bring greatly needed understanding of the program of Christian social relations to our executive committee and to your Woman's Society or Guild as a whole. If your Woman's Society and Guild cannot purchase this filmstrip you may wish to rent it. In many conferences each district owns a print and record of this filmstrip. Often your district secretary of Christian social relations will be able to arrange for you to use it.

A new filmstrip (secured from the same address, price, $4) entitled "The Church in Action" is also available for use with the study "Christians and Responsible Citizenship."

Activities for 1961-62 is available at Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio. Free for postage. This leaflet should be in the hands of each member of your committee on Christian social relations as well as every officer and secretary of your Woman's Society and Guild. "Christian Social Relations," if it is to become meaningful, must be understood and implemented or practiced in relation to the total program of the Woman's Society and Guild.

Finally, are *you* actively involved in the work of your local church Commission on Christian Social Concerns? The need is urgent! Our local churches must increasingly become "in every place a voice" for those who have no voice! A local church cannot be *silent and safe* and still fulfill even in a small measure its mission in the world.

Sincerely yours,
THELMA STEVENS
MARGARET R. BENDER
THERESSA HOOVER

Two new Christian's Primers are now ready and may be ordered from Literature Headquarters, *The Christian's Primer of the United Nations and Latin America*—Price 50 cents—and *The Christian's Primer of Political Action*—Price 35 cents.

An Anniversary . . .
to Celebrate the March of Human Rights

EACH Human Rights Day brings with it added significance. Some Americans commemorate Independence Day by thinking of the priceless inheritance of well-defined liberties bequeathed by their ancestors. Few of us, however, give sufficient thought to the process by which many millions of other individuals in all parts of the world have acquired title to the blessings of life, liberty, and the pursuit of happiness. For many these blessings are a rainbow in a distant sky, but the title to them cheers the hearts of the people who believe that one day their governments will be able to fulfill their aspirations.

In 1949 when we celebrated the first anniversary of the adoption of the Universal Declaration of Human Rights, fifty-one nations were joining together in the celebration. As this is being written, the present ninty-nine members of the United Nations are considering how they will celebrate this important anniversary. Perhaps by the time this issue of THE METHODIST WOMAN reaches its subscribers more than 100 independent nations, members of the United Nations, will be thinking of their parts in the celebration.

The contrast between the number of nations celebrating the two anniversaries is even more important than numbers would suggest. While most of the original fifty-one nations had some legal traditions of

individual rights and liberties, a large proportion of the present membership is made up of nations whose dream of liberty is as bright and shining today as it was among citizens of the new United States when they first celebrated Independence Day. To many, such procedures as elections and legal processes are new and little understood. This Human Rights Day has a unique character because of the large number of nations recently admitted to U.N. membership.

Perhaps, therefore, citizens of the United States might do two things usefully on this twelfth Human Rights Day. Several months will have passed since we looked at our inheritance under the sultry skies of the Fourth of July. Perhaps, too, the bustle, the picnics, the expeditions and the oratory of the Fourth may have distracted us from taking the opportunity to give thanks to God for the liberties we enjoy and the wisdom of the ancestors who formulated their legal definitions for us.

Part I

We Cherish Our Present Freedoms

The first part of our dual celebration of this Human Rights Day might be a prayer of thankfulness for what we have inherited, coupled with a determination to preserve the liberties which our ancestors thought to be the essence of freedom. These include freedom of speech and the press, freedom of assembly and freedom from arbitrary arrest, and most important of all, freedom to worship in accordance with the dictates of our consciences.

Every republic, based on democratic principles and liberty for the individual, faces the threat of people who seek to curtail these liberties, sometimes on pretext that this is the only way to protect ourselves against other threats to liberty itself. We need to consult the writings of our ancestors, such as Jefferson, to whom we owe so much of the formulation of these important principles. As we dwell on this celebration we might do well to pay particular attention to the points at which we can help make our Declaration of Independence and our Bill of Rights come alive as vividly living documents for us. This is a good time to give thought to the way these principles of our nation apply and to find ways to make their application more universal in our own communities or in the nation.

The Declaration of Human Rights is a combination of the thinking of the many nations which made up the membership of the U.N. in 1948. Although it does include rights which parallel our "freedoms," it also lists many rights that fall more nearly in the social field. Examples of these are the right to education, employment and a standard of living adequate to family needs. Some of us may want to consider whether our rights in these fields always meet the standards of the Universal Declaration of Human Rights adopted in 1948 in Paris.

Part II

What We Do for Others

After thinking of the ways in which we can help our own country conform satisfactorily to the standards accepted when we signed the Universal Declaration of Human Rights, we will want to consider ways to help others on this occasion.

Every country presently a member of the United Nations at the time of the current Human Rights Day celebration is invited to send in a report on progress made during the year in the field of human rights. At this point a little wistfulness creeps in for some of these countries. How wonderful it would be if they could report universal free education at least in the primary grades for people who want it so much. How wonderful it would be to be able to report real progress in an area that is still only a dream today.

Many of these newly independent countries among the new members of the United Nations have copied whole sections of the Declaration of Human Rights into their constitutions. They can point to this with justified pride, but their need is for friendly practical help. Almost every community in the United States could express this friendliness in a few specific ways. Such an effort might pay big dividends in international understanding in the future.

Here are a few suggestions. Many others will occur to those who are interested.

1. *Have a Human Rights Day party at your church, school, community center, or in your own home.* Invite as many students and older visitors from countries belonging to the United Nations as you can assemble or can accommodate. If the group is large more than one party may be required. It will be interesting also to include those from dependent territories that one day will be independent.

In addition to fellowship, the party should provide an opportunity to familiarize everyone present with the content and history of the Universal Declaration of Human Rights. Order copies for three cents each from the Woman's Division Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio. These are very attractive as table favors when rolled and tied with ribbon of "U.N. blue." A paper flag of the recipient's country might add a colorful touch.

Some well qualified discussion leader may be asked to find out how much those present *do* know about the Universal Declaration and have it read and discussed if necessary. Extreme care should be taken not to embarrass anyone present.

Finally, an opportunity could be offered for guests to tell of experiences in this field at home or abroad. Such a discussion would serve a very useful function and could be arranged quite simply. If

thousands of students and hundreds of the visitors from other lands who are now interns in hospitals or trainees in large industrial enterprises could return home with a true understanding of the Universal Declaration of Human Rights, some remarkable short cuts toward genuine progress would be made.

2. *How about the student or other visitor who was a guest in your home last year?* Why not observe Human Rights Day by sending him a note? You may wish to enclose a copy of the Declaration, saying that you were reminded of him in a particular way by the thought of a holiday shared by his country and yours.

3. *Consult your library for possible cooperation in a special community-wide observation of Human Rights Day.* Books related to the subject might be collected in a special display. Posters might be exhibited of the Universal Declaration and some freedom documents of many individual nations. Some community organizations might be willing to underwrite a fund to supply copies of the Declaration to persons desiring them. If there is no library in your town, investigate the possibility of the state's loaning you a bookmobile for the occasion.

The film, "Of Human Rights," has great value as it tells the story of a newspaper editor who did not believe the Universal Declaration of Human Rights was news. It shows how he became convinced of his error, and ends as the editor locks a story on the Universal Declaration into the forms for the front page of his newspaper. Obtain the film by writing to Contemporary Films, 267 West 25th Street, New York 1, New York. Rental is $4. A useful filmstrip, "The Declaration of Human Rights," can be shown profitably to school classes or used as a basis of study by organizations. This may be purchased from Stanbow Productions, Inc., Valhalla, New York. Price, $3.

A human rights lecture under library sponsorship might be arranged, with a teacher or some other authority on human rights as the speaker on the significance of the Declaration and its celebration. Organizations in the town might use this occasion to donate books on human rights or the Declaration to the library.

Several communities have had a very meaningful experience in a community study of the Universal Declaration by various organizations, ending with a community festival of human rights. Interested organizations might divide articles of the Declaration, each selecting those of particular concern to them for study.

Churches, for example, would choose the article on freedom of religion. Lawyers would be interested in several articles, such as those dealing with freedom from arbitrary arrest or the right to a nationality. The subject of health would appeal to nurses and doctors, that of education to schools and parent-teacher organizations, and of the right to earn a living to employers and labor organizations alike. General provisions—those that bar discrimination on the basis of sex, race or color or define the family as the natural unit of society and thus entitled to protection—would be of great interest to many organizations.

After organizations study these articles separately they might wish to come together on Human Rights Day to combine their findings. Someone interested and talented in dramatics or pageantry might combine these into a dramatic and memorable production to which surrounding communities might be invited.

Essay or poster contests in the schools with a prize offered by some service or other organization are always popular. Suitable subjects might be "What Right Is Most Important to Me?" or "What Can I Do to Promote Human Rights in the World?"

Several United Nations stamps related to human rights are available. Some have been issued by individual countries. A philatelist club at a school might plan an exhibit on this subject for display in the library.

4. *Lack of money prevents many member countries of the United Nations from achieving the conditions concerning both the civil and the social rights described in the Declaration.* Some thought might be given to this situation during the observance. Much could be accomplished if every citizen sincerely concerned about this would write to his representatives in Congress, urging the United States to share its abundance with other countries as they struggle for freedom.

The letter might point out that it is hard to maintain schools and free institutions when a country is facing poverty, that while the individual contributes privately and through his church he knows the task is too big for individual responsibility and should be cared for through his government. He might add his hope that as much government help as possible go through the United Nations to preserve the cooperative feeling of our helping one another.

No matter what form your Human Rights Day celebration takes, it will be important if it brings the knowledge of the significance of the Universal Declaration of Human Rights to a few more people and spreads the feeling that we as sons and daughters of a common Father are concerned with each other's welfare.

We Can and We Will
by Dwight Wendell Culver
A manual of methods and plans based on the Quadrennial Program on Race of The Methodist Church
For use in local churches
(Watch back cover of THE METHODIST WOMAN for price and release date.)

Section of Education and Cultivation

H. Dorcas Hall, *Executive Secretary*

LEADERSHIP DEVELOPMENT PROGRAM EVALUATED

THE Leadership Development Program for district leaders has had its first round in summer Schools of Missions and Christian Service. Evaluation reports are coming in. They contain numerous interesting items. Many constructive criticisms have been made, also some statements not so constructive. On the whole the program has been well received. Some conference leaders have felt that this is "old stuff." The remarks that "we have had all this before" and that "everyone knows all that has been included" have been heard many times.

As plans for setting up the program in the conference schools developed and district officers took part in the conference schools program, many of the same women changed their complaints to praise. They began to realize that what seemed "old stuff" to them was completely new to others. One woman was amazed to hear a young district officer say that this was the first time she had heard of "role play." Often we assume that certain terms and techniques familiar to us are familiar to everyone.

Perhaps one of the most important lessons taught by the leadership development program is that we cannot assume that everyone knows what we are talking about. What may be perfectly clear to some may be a deep mystery to others of the group. And it is the mystery which disturbs many people.

The evaluation reports also revealed that most of the women in the Woman's Society of Christian Service are interested in their jobs, are anxious to do them well, and want to learn more and better methods of doing them. They are interested in today's world, the changing role of women in the world, and what its implications are for them as individuals as well as for the Woman's Society to which they belong. Statistics and facts about woman's changing role have been studied and discussed so much that many women will have a different picture as they look at themselves in relationship to their local societies.

Woman's Society members will understand or be ready to try to understand problems of the working mothers and mothers of young children. They will see the older women in a different light and may even imagine what they themselves will be in 1970 or 1980. It is stimulating and thought-provoking to note how changes in the world affect each of us.

Woman's Society Changes

Officers change in our Woman's Society of Christian Service. New members need to learn the purpose of the Woman's Society of Christian Service and how this organization differs from other community organizations for women. They need to see the work of the Woman's Division around the world and how each local society shares in that total program. They need to see their relationship as a local Woman's Society to the district, conference and jurisdiction Woman's Societies and to the Woman's Division of Christian Service.

District officers and secretaries of lines of work are important in this whole plan. If they can relate themselves clearly both to the conference and local Woman's Societies, their lives will be richer and their opportunities for service will grow and develop. Also, both conference and local Woman's Societies will benefit from the new insight of the district officers.

New Techniques

In some schools the danger of overworking some words soon became apparent. For instance, in one conference school the women discovered that they were using "involvement" more than necessary, when "participation" or "take part in" might be used instead. Words like "fluid" and "flexible" became patter or jargon words and thus lost some of their value. Leaders in the district teams realized that they must explain carefully in simple terms just what they meant by what they said. It was good practice for everyone and helped make what was said more meaningful to the group.

The bishop of the area was asked to be an evening speaker at one conference school. How to give time for his speech and still have the leadership program in the evening presented a problem in audience participation. After some discussion the committee asked the bishop whether he would be willing to suggest two questions to which the women might listen for answers as he spoke. He agreed and divided the audience into two groups, each of which was to listen for possible answers to one question. At the conclusion of his speech the audience was divided into small groups for group discussion or further questions.

As the group reassembled the bishop answered the questions and commented on the statements in a most profitable question-and-answer period. The women concluded that they had listened more intently than if they merely had listened to the address with no particular questions in mind. The evening proved to be a real learning experience for everyone. Some welcomed this as a new technique to inspire more attentive listening in monthly program meetings and other meetings.

Another worth-while idea used was a panel composed of the teachers of the study books with a moderator, during which the mission studies were presented as an interrelated program and not as separate reports of each book. The studies were thus related not only to the total Woman's Society program, but to that of the church as a whole. These programs proved particularly helpful to those scheduled to teach the studies in their societies and to district officers in the planning seminars and District Officer Training Days.

While not new, some of these program methods brought a fresh approach to those planning group discussions as a part of future meetings. This training program revealed some weak spots, but it also demonstrated many practical and acceptable ideas of ways to interpret the Woman's Division program.—H. D. H.

District Society

D irects thinking and action into proper channels
I dentifies the local Woman's Society
S ustains life and hope
T eams local societies
R eaches in all directions
I mproves program
C harts a course of action
T rains leaders

S parks a flame of inspiration
O pens the way to clear vision
C hallenges the best in all
I nvolves the whole person and society
E nvelops the whole being
T ies relationships together
Y ields results

QUIZ

(Based on articles in this issue.)

1. **"Cooperative program at its best." What? Where?**
2. **List five changes to which the church must adjust.**
3. **"Important where they are." Who? Why?**
4. **List 1961 Week of Prayer Projects.**
5. **What does a good leader do?**
6. **"_____" are backbone of children's program. Where?**
7. **Give four reasons for tithing.**
8. **How many new combination subscriptions?**
9. **Name new occupations of Africa women.**
10. **List Scarritt College goals.**

Calendar of Activities

CHILDREN'S WORK: Check your report blank with the sample on page 37 for possible ideas. Plan UNICEF observance of Halloween.

CHRISTIAN SOCIAL RELATIONS: Consult Christian Social Relations pages (26-28) for suggestions in planning Human Rights Day program.

LITERATURE AND PUBLICATIONS: Make every possible effort to secure all renewals and new subscriptions to THE METHODIST WOMAN and WORLD OUTLOOK. Check your Subscription Record Book to make sure that you have contacted all whose subscriptions have lapsed during the past six months. Be sure to give the sample Week of Prayer Packet which you received from your district secretary to the secretary of spiritual life. Send in your Christmas gift subscriptions for THE METHODIST WOMAN and WORLD OUTLOOK.

MISSIONARY EDUCATION AND SERVICE: Begin the study "The Christian Mission in Latin American Countries." Cooperate with committee on spiritual life in Week of Prayer and Self-Denial. Provide information for general meeting concerning projects designated for study book gifts (June issue, THE METHODIST WOMAN, page 19).

PROMOTION: Take the next step in meeting the needs of the society in the light of the study of woman constituency. Stress the need for accurate reporting in all lines of work in November.

SPIRITUAL LIFE: Plan observance of Week of Prayer and Self-Denial. Display the picture spread (pages 22-24).

STUDENT WORK: Participate in World-wide Communion Sunday, October 2. Cooperate with Committee on Christian Higher Education in informing high school seniors about Methodist colleges and the Methodist Student Loan and Scholarship Fund. Cooperate with Committee on Christian Vocations in channeling missionary recruitment materials to Methodist campus workers and other key vocational counselors.

SUPPLY WORK: Promote plans to collect materials or Cash for Supplies. (See September issue, page 30.)

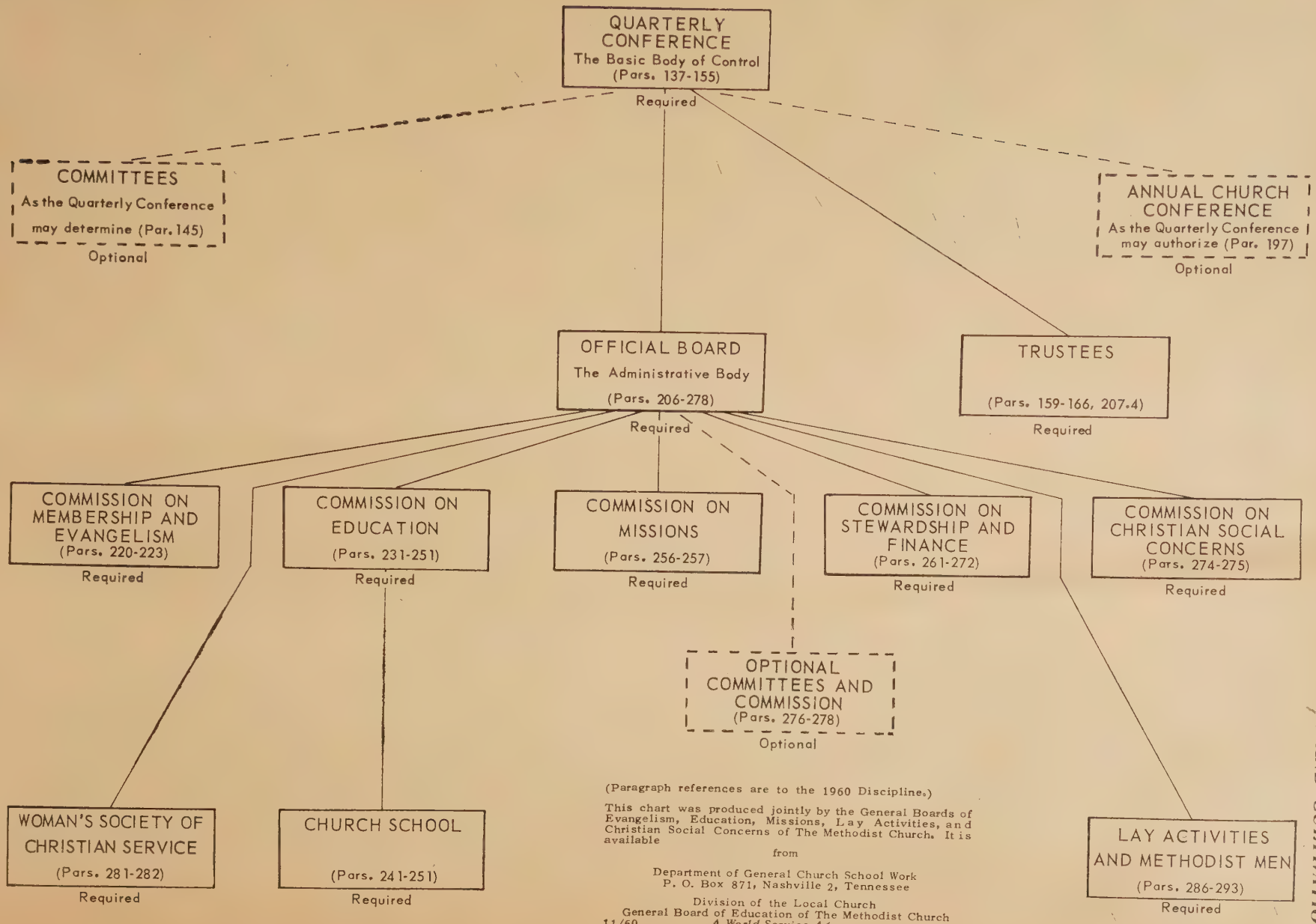
TREASURER: Study article, "Should I Tithe?" (page 5). Help promote the Week of Prayer and Self-Denial.

VICE-PRESIDENT: Encourage the use of *Program Book* material in general and circle meetings. Evaluate September program. Cooperate in observing Human Rights Day and Week of Prayer and Self-Denial.

WESLEYAN SERVICE GUILD: Observe United Nations Day. Check committees to see that new members are included.

YOUTH WORK: Cooperate in UNICEF Halloween observance. See page 36 for additional U.N. information. Participate in World-wide Communion Sunday, October 2.

ORGANIZATION OF THE LOCAL METHODIST CHURCH



(Paragraph references are to the 1960 Discipline.)

This chart was produced jointly by the General Boards of Evangelism, Education, Missions, Lay Activities, and Christian Social Concerns of The Methodist Church. It is available

from

Department of General Church School Work
P. O. Box 871, Nashville 2, Tennessee

Division of the Local Church
General Board of Education of The Methodist Church
11/60 *A World Service Agency* 8294-B

LEADERSHIP DEVELOPMENT

Leadership Education . . .

HELPS LEADERS:

- DEEPEN CHRISTIAN COMMITMENT
- ENRICH PERSONALITY
- WIDEN KNOWLEDGE
- BROADEN VISION
- DEVELOP SKILLS IN CONTENT AND PROGRAM

A leader is to lead

—the business of the leader is to lead, and the direction is forward.

—a leader does not impede the progress of others, nor by her example or precept, give the impression that there is nowhere to go.

A good leader

—starts where people are.

—knows the process by which adults learn.

—knows her task sufficiently to command the respect and confidence of her group.

—lets those whom she leads have an over-all view of the plan, but gives details one at a time.

—gives instructions in a clear, concise manner.

—is patient, yet persistent; firm, yet always gentle.

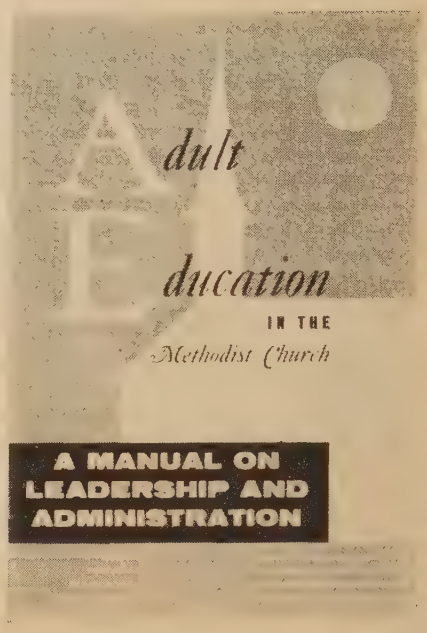
—is a good listener and observer.

—initiates action.

—has the ability to share leadership.

—is a dedicated Christian person around whom group process takes place.

Note: This summary sheet was distributed at the North Central Jurisdiction Summer School of Missions, Albion, Michigan.



ADULT EDUCATION IN THE METHODIST CHURCH

A New Manual

We are pleased to announce the publication of a new manual, *Adult Education in The Methodist Church.*[1] This leadership pamphlet by Robert S. Clemmons deals with the church's teaching ministry to adults. It is for adult leaders in the church who are "seeking to relate themselves to other persons in such ways that they become the living embodiment of the Spirit of Christ."

The chart on Organization of the Local Methodist Church appears in the manual. This chart and the Organizational Chart of the Woman's Society of Christian Service (page 13 in *A Guide*) should be among the tools used regularly by a secretary of promotion.

Dr. Clemmons is director of the Department of Christian Education of Adults, Division of the Local Church of the General Board of Education. In his opening chapter, Dr. Clemmons says: "Discipleship means learning. It means taking upon oneself the initiative of a seeker for new information, deeper understandings, and fresh insights."

[1] Available from any Cokesbury bookstore—40 cents each.

Memorial Service

Written for the 1961 Annual Meeting of the Indiana Conference Woman's Society of Christian Service

by

MRS. MERRILL B. McFALL, *of Indianapolis, Secretary of Spiritual Life*

LEADER: When Victor Hugo was advancing in years, he penned these words: "For half a century I have been writing my thoughts in prose and in verse; history, philosophy, drama, romance, tradition, satire, ode and song; I have tried all. But I feel I have not said the thousandth part of what is in me. When I go down to the grave I can say, like many others, 'I have finished my day's work.' But I cannot say, 'I have finished my life.' My day's work will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight, opens on the dawn."

Today we commemorate those of our number who have entered upon this "thoroughfare" during this past year—those who have awakened to the dawn of Eternal Day. We cannot name them one by one, but you know them. They are loyal members, Christian friends; women who worked beside you at church suppers and bazaars; officers of your local church, your Woman's Society or Wesleyan Service Guild; teachers in the church school.

These flowers in the memorial bouquet are a fitting symbol: the rose typifies the grace and beauty of womanhood; white stands for the purity of the life that is "hid with Christ in God." Each flower gives off its fragrance, fulfilling the purpose for which it was made, and blessing each one who draws near. As each district secretary of spiritual life and a representative of the Wesleyan Service Guild adds a flower to the bouquet, let us reaffirm the "ground of our hope," and recall the assurance of God's love and care for these whom He has brought into union with Himself.

Each secretary in turn places a rose in the vase, speaks the words of assurance which she has selected from Scripture or poetry, and indicates the district she represents. Scripture references used in the original service are listed.[1]

Now let us pause for a moment of silent prayer. *(After a full minute of silence, offer a vocal prayer such as:)*

PRAYER: Our loving Father, we thank Thee for the inspiration which has come to us through the witness by word and deed of these who worked and worshiped among us. We entrust them to Thy loving care. We pray that in Thy strength and by Thy Grace, we may take up their unfinished tasks with willing hearts and hands. Help us, O Father, to "lay aside every weight, and the sin which doth so easily beset us, and . . . run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith" (Hebrews 12: 1, 2 KJV). Thine be the glory, now and forever. Amen.

May we be able to say with Paul, and with these whom we honor today, "Thanks be unto God, who in Christ always leads us in triumph, and through us spreads the fragrance of the knowledge of him everywhere" (II Cor. 2:14 RSV).

[1] Scripture sources and memorial sentences are given as reference aid.

1) (Romans 8:38) In remembrance of the women of Bloomington District, I present this rose.

2) (Poetry) I now place this rose in memory of those who have passed on this year from Columbus District.

3) In loving memory of women from Evansville District, I place this rose. (Poetry)

4) (Rev. 22:5) Indianapolis District presents this rose in loving memory of its departed members.

5) As I place this rose in the memorial bouquet in behalf of the women of New Albany District, I am reminded of Paul's words (II Tim. 4:7).

6) The women of Rushville District join this memorial service with the words of comfort and assurance spoken by Christ (John 11:26).

7) In loving remembrance of women of Vincennes District, I add this rose to the bouquet. Jesus said (John 14:1-3).

8) In the name of the Wesleyan Service Guild, I place this rose to honor our beloved members who have stepped into the Heavenly Kingdom during this year (Psalms 116:15).

In Remembrance Cards

The "In Remembrance" plan makes possible the giving of money to the work of the Woman's Division when a beloved member dies. Money is sent by the local treasurer through the regular channels to the Division. There are two cards, one for the family of the deceased, the other to be sent to the donor by the treasurer of the Woman's Society as a receipt for the gift. Available from Literature Headquarters. Free.

Mission School

To mission school we'd never been,
So Monday morn when we signed in
We weren't ready for the week
Of sharing with all those who seek
To do His will and live His way—
Working and praying every day.

The time's 'most gone but now we know
A little more of why 'tis so
That love can triumph over *all,*
And why each one should heed His call;
Why mission schools are a success;
Why serving brings such happiness.

And now, we pray, in coming days,
We may tell others of the ways
We've learned to love our fellow man;
To love our neighbors in all lands;
To look not at their dress or skin,
But first to look at what's within.

—By Mrs. C. N. Schnurr,
Oelwein, Iowa

Missionary Education

SUGGESTIONS FOR TEACHING

THE CHRISTIAN AND RESPONSIBLE CITIZENSHIP

by HELEN SELLS POOLE[1]

THE church is in the midst of perilous times. It is criticized for what it does and for what it does not. So the text, *Under Orders—The Church and Public Affairs,** by Dr. Roswell P. Barnes, for the course, "The Christian and Responsible Citizenship," is challenging. The church is and has been "under orders," but so often it has faltered and hesitated. The uncertainty of the world situation calls for a church able to interpret its message to the world in sureness and in love.

Because the church is made up of frail human beings, it is good to see if the church has orders for us in our public affairs or if, as some say, the church should "preach the gospel and not meddle in politics"!

The purpose of *Under Orders* is to analyze the role of the church in public affairs. Also it gives examples of various types of activity by which the church exerts influence so that church members and the interested public will better understand the relevance of the churches to the needs of the day. Used with this excellent text is *Guide** by Margaret R. Bender, which presents the material clearly and concisely. Two other reference and study books should be available to all class members: *Compassion and Community** (Miller) and *The Social Creed of The Methodist Church—A Living Document** (Ward), also other material listed in the back of *Guide.*

Both the text and guide are written for use in six one-hour sessions. Four one and one-half hour sessions may be planned as follows: I. Why Are Churches Involved in Public Affairs?; II. Social Problems of the Church, and the Relationship of the Church to Outside Agencies; III. Christian Unity and Major Social Problems; IV. Ten Urgent Emphases.

Before the class begins, the leader not only studies and knows the text and guide, but also becomes familiar with other listed material including magazine and newspaper articles. Different viewpoints should be read so as nearly an unbiased opinion as possible may be formed. The leader should know the local problems and present those that should concern the class. Careful publicity should advertise the class to the whole church. The interest of a class in a local church greatly depends on this.

Other Helps

Committees should be appointed and assignments given in the first session. Much depends on the local situation. Assignments should be made according to group needs and interests. However, some would fit any situation. The filmstrip, "The Church in Action," may be used to start discussion in the first session. Also each class may formulate ways to present the Social Creed to its church. The first two chapters in *The Social Creed—A Living Document* and the first chapter of *Compassion and Community* are relevant to this session.

In the second chapter the author speaks of the sins of the spirit. A few members of the class could present vignettes illustrating this type of sin. The class could then list problems that are expressions of these sins. Other material such as *The Family in a World of Rapid Social Change** may be used with *Eternal Values in a World of Change** (Mathews) in a seminar. The *Guide* suggests a "Seminar in Miniature."

In smaller groups, use conversations, role playing, and news reports to point up the issues. It is impossible to list all the ways or materials which may be used to present the issues. Every teacher realizes the need to have outside material at hand. Church libraries may have books and pamphlets from other studies such as those of the United Nations or the Ecumenical Church.

Committees needed are the worship committee, to care for the worship center and the worship service; the findings committee, to summarize each daily session; the daily news report committee, to bring in current news happenings, and an action committee. (See the 1961 *Study and Action** leaflet for directions on this.) Others may be added as needed.

As a group comes to the last session, members should develop a compelling urgency to understand and interpret the Ten Imperatives suggested by the author. The primary role of the churches is, as always, the proclamation of the gospel. Man's basic needs may ever be the same, but the context may change from day to day. The churches' special responsibility is to interpret the truth of the gospel in public affairs as well as in personal life in the light of each new day.

These are fateful days for our churches and our nation. May God give us wisdom and courage to face them!

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[1] Helen Sells Poole, the wife of the Reverend D. W. Poole of the Louisiana Conference, has served in various capacities in the Woman's Society of Christian Service, among them secretary of student work for the conference Woman's Society. She teaches regularly in summer schools.

* Available at Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

student work

NEWS OF THE STUDENT CHRISTIAN WORLD

New MSM Officers for 1961-62

THE National Conference of the Methodist Student Movement brings together state and area MSM presidents, delegates-at-large, resource persons and national staff. Meeting at Southwestern College in Winfield, Kansas, the group elected the following students to serve as national officers:

Wayne Proudfoot, Washington, President
Gayle Graham, Mississippi MSM
Dan Wanders, Illinois MSM
Rebecca Owen, Virginia MSM
Patrica Celeste, New England MSM
Lane McGaughy, Ohio MSM

Also elected to serve as delegates to the National Student Christian Federation were *Betty Luttrell,* of Alabama; *Charles Shamel,* of Texas; *John W. Morrison, Jr.,* of Virginia.

Weekend Conversations on Missions

The Commission on World Mission of the National Student Christian Federation is sponsoring three weekend conferences this fall for students to explore with outstanding leaders and with other interested students the opportunities in missions today. Leadership teams include campus ministers, missionaries, overseas Christians, Board of Missions staff members.

After attending one weekend conference last spring a student wrote:

"I feel that the Conversation as a whole was very worth-while. It was a wonderful experience to meet other young adults from various denominations who are also interested in missions, and to share ideas with them. The choice of leaders . . . was excellent. All were fairly young, full of enthusiasm, dedicated, and had an important message to convey. Their use of audio-visuals on several occasions was very good. I was also impressed by the discussion topics which were 'down to earth' and relevant, and the small groups in which discussions took place."

Information on the conferences is as follows:

November 10-12, near St. Louis, Missouri
November 17-19, at Camp Akita near Columbus, Ohio
December 1-3, near Chapel Hill, North Carolina

If you know of students who would like to attend any of these meetings, ask them to write immediately to Mr. Alton Robertson, National Student Christian Federation, 7th Floor, 475 Riverside Drive, New York 27, New York.

New Travel Staff to Visit Campuses

An outstanding travel staff has been organized and is visiting campuses throughout the United States during the coming months under the auspices of the Methodist Student Movement and the Board of Missions. The group includes the following persons:

Sandra McCaig, of Nebraska, special-term missionary to Sarawak where she taught science and music.

Ivan Dornon, of Ohio, missionary to Japan, where he works as a minister to students.

Betty Ruth Goode, of Florida, has worked as a deaconess in Tennessee and Los Angeles in the field of social work.

Philip Wilson, of Pennsylvania, special-term missionary to Malaya where he has worked as director of youth work.

Premela Edwards, of India, has recently completed graduate work at New York University.

Barbara Leonard, of North Carolina, special-term missionary to the Philippines where she taught music and was director of youth work.

Ray Valenzuela, of Chile, has served as a minister to students.

Tom Cloyd, of Tennessee, Methodist missionary to the Congo, is traveling to campuses under the auspices of the Commission on World Mission of the National Student Christian Federation.

The travel staff attended a week-long briefing and orientation at Stony Point, New York, and in New York City at the Board of Missions before beginning their itineration to campuses.

New Editor of *motive*

The Reverend B. J. Stiles is the new editor of *motive* magazine. Mr. Stiles formerly served on the staff of the Department of College and University Religious Life of the Board of Education. Jameson Jones, former editor of *motive,* has joined the faculty of Garrett Biblical Institute as a professor of religion in higher education.

Secretaries of Student Work at Urbana

A number of secretaries of student work attended the seventh National MSM Conference at the University of Illinois in August. These secretaries, including the jurisdiction secretaries and several members of the Division Committee on Student Work, attended a seminar arranged especially for them. The seminar, coordinated by the Reverend Richard Thomas, state MSM director of New Jersey, met daily with campus ministers to consider effective ways of working together among students.

Youth Work

YOUTH AND THE UNITED NATIONS

by MIA AURBAKKEN[1]

"I INTEND to relate my experience to everyone I talk to, telling them in the best way I can, of the tremendous responsibility of each to support the United Nations." This is the reaction of a student after a United Nations seminar. The year 1961 marks the sixteenth anniversary of the United Nations. On October 24, 1945, the Charter of the United Nations was ratified and its preamble alone gave hope to the millions of war-stricken people:

> We the peoples of the United Nations determined: to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind, and to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small, and to establish conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained, and to promote social progress and better standards of life in larger freedom. . . .

How little we pay for the efforts of this organization. The cost of one lunch is sometimes more than the amount we contribute, individually, every year. Yet, the United Nations has struggled to raise the standards of living, to give each newly born citizen a chance to survive the first perilous years of his life, to find homes for the thousands of refugees which have fled their own lands, to settle differences between member states, to abolish all types of slavery, and to help new nations find a place in the international forum.

The membership of the United Nations has doubled and prominent mention is made of the new African countries. Africa had but two representatives at the San Franisco conference, Liberia and Ethiopia. There are now twenty-eight independent states in that vast continent and there will be more. One cannot deny the part that the U.N. played in supporting the self-determination of Africa, and allowing another continent to assert itself with its own unique qualities. Just as the child became man by discovering his identity, the United Nations matured by recognizing its composite individuality, real only when all parts of the world had been admitted with fair representation.

Senator Hubert Humphrey once said: "Evil triumphs when good men fail to act." He was mindful of the responsibility of every citizen to be part of the wall of faith which could be the massive deterrent against the evils besetting our nations. Young people can do many things to learn about the United Nations and to support it. No blind support of the U.N. is constructive. It is not a perfect organization. It is human. The governments which compose the international body are not less fallible than the people who back them.

Many will be celebrating United Nations Day on October 24. The United States Committee for the U.N. has published a *Leaders Guide: for Community Action, 1961-1962*. This little booklet tells how to plan and organize United Nations Day and year-round programs. One to five copies are free, additional copies 10 cents each. Any order for free materials should be sent to the United States Committee for the U.N., 375 Park Avenue, New York 22, New York, accompanied by 50 cents, the cost of handling and mailing.

The General Conference of The Methodist Church established the Sunday of or preceding November 11, as World Order Sunday. Churchmen may express their confidence in the United Nations as essential to the establishment of lasting peace by holding special services and meetings. Suggestions for a "United Nations Birthday Party" are available through the Methodist United Nations Office, Room 1016, 345 East 46th Street, New York 17, New York.

Youth can take an active part also in a vital United Nations' enterprise, the United Nations' Children's Fund. The UNICEF Halloween is becoming a tradition for children in the United States. The Planning Kits may be purchased from the U. S. Committee for UNICEF, P. O. Box 1618, Church Street Station, New York 8, N. Y., for $1 each. YOU clubs are also springing up all over the country. This may become a committee of any Methodist Youth Fellowship. Information may be obtained from YOU project, c/o U. S. Committee for UNICEF, United Nations, New York 17, New York. "Love thy neighbor as thyself" can become words full of relevance for every young person who gives of his or her time for the sake of someone in a faraway country. UNICEF is the agency which gives a chance to youth to help make other youth happier.

A United Nations Seminar in New York, at the U.N. headquarters, is an exciting project to undertake with any youth group. The Methodist United Nations Office is ready to help any leader plan a seminar which will fit the needs of the group as well as its interests. A guide for leaders will soon be available through the office.

[1] Miss Aurbakken is administrative assistant to Mrs. C. A. Bender, official observer for the Woman's Division at the United Nations.

This sample report is intended to help you in filling out your local Children's Work report.
Return to the Secretary of Promotion for the permanent record

REPORT OF THE SECRETARY OF CHILDREN'S WORK
WOMAN'S SOCIETY OF CHRISTIAN SERVICE

First Report: November 15, 19___

Name of Church First Methodist Post Office Buhl, Idaho

Name of Secretary of Children's Work Mrs. Howard Peterson

Address 241 Main Street, Buhl, Idaho

District Western

Note: Starred questions are for the small society with twenty members or less. Larger societies are expected to answer all questions.

Conference Idaho

Jurisdiction Western

*I. SUNDAY MORNING CHURCH SCHOOL SESSIONS: Methodist materials are to be used by the children during the regular Sunday school session. Please check Methodist lesson materials used during this reporting period.

1. *Closely Graded Courses:*

   Kindergarten (4-5 yrs.) yes

   Primary (6-8 yrs.) yes

   Junior (9-11 yrs.) yes

2. *Group Graded Lessons:*

   Kindergarten _____

   Primary _____

   Junior _____

3. Broadly Graded Lessons: _____

4. Teaching Helps. Materials used by teachers for helps in regular Sunday school sessions, vacation church school or additional sessions. Please check lesson materials used during this reporting period.

   (a) *Child Guidance in Christian Living* yes

   (b) THE METHODIST WOMAN yes

   (c) Other WORLD OUTLOOK

   Friendship Press books for all ages; story papers

*II. ADDITIONAL SESSIONS. (Do not include regular Sunday school, extended sessions, or vacation church school.)

1. Were additional sessions for missionary education held during this reporting period? yes Primary: yes Junior: yes Total number of sessions: 8 each

2. What lesson materials were used for additional sessions?

   (a) For Primary Children: Larry by Edith Agnew; A Primary Teacher's Guide by Lois E. McDonnell; Child Guidance picture spread and WORLD OUTLOOK

   (b) For Junior Children: Old Trails And New by Helen Higgens; A Junior Teacher's Guide by Lois Benedict; WORLD OUTLOOK and Child Guidance, April and May

(Over)

*III. CHILDREN'S SERVICE FUND:

1. Were offerings taken in additional sessions? yes

2. Were these offerings given to the local church [redacted] treasurer with the Children's Service Fund Remittance Blank to be sent through the approved channel? yes

3. What was the amount of offerings? $ 45.50

IV. COUNCIL OF CHILDREN'S WORKERS:

1. Is there a Council of Children's Workers in your church? yes

2. How often does it meet? once a quarter

3. How many meetings did you attend during this reporting period? two

*V. ACTIVITIES OF SECRETARY OF CHILDREN'S WORK (during this reporting period):

1. Have you been working with children in the Sunday morning session of church school? yes in additional sessions? helping teachers coordinate missionary education materials

2. Did you help to *plan* and *promote* additional sessions? yes Vacation church school? yes

3. What Leadership Training Courses have you taken during the past reporting period? "Use of the Bible with Children"

4. What mission study classes have you attended during this reporting period? "Heritage and Horizons in Home Missions"

5. How have you served as a resource person in the Children's Division of your local church? met with second & fifth grade teachers to help integrate extra resources and mission lessons

6. How many times have you reported to the Woman's Society during this reporting period? What did you include in your report? 2 times: results of spring additional sessions; plans for VCS; plans for 1961-1962 missionary education emphasis

7. Do *you* use THE METHODIST WOMAN regularly in your work? yes How? information from page for children's secretaries; view total program of Woman's Society

*VI. SHARING (In ways other than the Children's Service Fund):

List the friendly activities and projects in which the children participated during this reporting period:

1. fifth grade gift to "Picture and Stories of Jesus for Children Everywhere"
2. primary classes sent 2 bags of clothing and toys to Goodwill Industries
3. entire children's division participated in Trick or Treat for UNICEF

Mrs. Howard Peterson

Secretary of Children's Work

WESLEYAN SERVICE GUILD

LILLIAN A. JOHNSON, *Executive Secretary*

Assembly Guild Weekend, May 18-20, 1961, Ritz-Carlton Hotel, Atlantic City, New Jersey

STATISTICAL REPORT 1960-61

Number of units last annual report	5,650
Present number of units	5,751
Number of units organized since last annual report	263
Number of units dropped	162
Number of district members	73
Number of members reported last annual report	131,553
Number transferred to Woman's Society during year	2,230
Number otherwise dropped in year	14,397
Number of new members during year	16,409
Present membership	131,335

Membership by Jurisdictions:

Northeastern	9,436	
Southeastern	48,223	
Central	5,245	
North Central	22,839	
South Central	35,043	
Western	10,549	
Total		131,335

Number of units by Jurisdictions:

Northeastern	402	
Southeastern	2,212	
Central	260	
North Central	899	
South Central	1,483	
Western	495	
Total		5,751

Number of Study Courses and attendance by Jurisdictions:

	Study Courses	*Attendance*
Northeastern	222	2,126
Southeastern	2,788	25,588
Central	119	1,666
North Central	356	2,651
South Central	3,156	22,990
Western	360	3,130
Total	7,001	58,151

Grand Total, 1960-1961:

Paid to Missions	$924,977.25
Cultivation Fund	40,173.33
Week of Prayer	64,125.99
Cash for Supply Work	97,662.84
Magazine and Picture Fund	4,852.57
Supplementary	50,235.07

Giving on Pledge to Missions:

		Increase	
Northeastern	$ 60,483.46	$ 2,631.96	4.55%
Southeastern	342,343.80	9,659.67	2.90%
Central	10,942.97	148.98	1.38%
North Central	151,276.19	5,220.77	3.57%
South Central	282,787.82	18,238.80	6.89%
Western	77,143.01	6,773.18	9.63%
Total	$924,977.25	$42,673.36	4.84%

Per Capita, $7.04

TOTAL GIVING: (including pledge to missions, Week of Prayer, Cash for Supply Work, magazine and picture fund, Supplementary and Cultivation)

Northeastern Jurisdiction	$ 73,199.03
Southeastern Jurisdiction	438,954.02
Central Jurisdiction	16,214.91
North Central Jurisdiction	188,488.76
South Central Jurisdiction	355,593.03
Western Jurisdiction	109,577.30
Total	$1,182,027.05

Per Capita, $9.00

DISTRICT TRAINING TEAMS

by

SARAH QUILLEN

Plans for district training teams were initiated by jurisdiction secretaries in the Guild clinics at jurisdiction Schools of Missions. These teams have been used successfully in a few conferences for promotion of the total program of the Wesleyan Service Guild.

In many conferences the geographical lines of the districts are widespread. It is difficult for the district secretary to visit Guilds or to have as many district meetings as she feels are needed. In such situations these teams can be used for officer training, if necessary; for organizing new units; or for visits to Guilds needing guidance and help. The district secretary is responsible for organizing and training the teams, arranging the schedules for visitation, and receiving reports from them.

First she determines how many teams her district may need according to its geographical nature. In some instances this may follow subdistrict lines. Then she is ready to name interested Guild and Woman's Society members who have agreed to serve on these teams. These will be women who know the total program of the Guild and Woman's Society and their relationships. Perhaps three members will be needed for each team.

After consultation with the district superintendent, district president of the Woman's Society of Christian Service, and district secretary of promotion of the Woman's Society, the district Guild secretary will have names of churches where there may be need for a Guild, or where the program may need to be interpreted to the Woman's Society and the minister. The district secretary will also know units that need assistance in officers' training. She is then ready to contact individual churches and arrange schedules for the teams at times agreeable to the local group and the teams. After a team has visited a unit or organized a Guild, one member will report to the district secretary so that she may know what to do in follow-up.

There are Guild women in every district of every conference who would be interested in serving on a team and sharing in such experiences. If asked to participate in this project, not only can they be of help in strengthening the total district program, but they can enrich their own Guilds through sharing in such an area of wider service. Because we are vitally interested in enlisting more young women in the program, it would be good to try to have one of the younger members on the team.

1961 METHODIST SERVICE PROJECTS

How many times have you heard someone say, "If I had only known of the opportunities available in church vocations I would have loved to train for that kind of work." You may find in *Methodist Service Projects*,* a directory of church vocations, that you can still qualify for one of these jobs, or that with some additional training, you can be equipped to go into one of the exciting fields described in the directory. It has a wealth of information and is an important resource for Wesleyan Service Guilds as well as for youth groups. It defines Christian Vocation, tells of the specific personnel needs of the church, and calls all Christians to consider seriously whether God is calling them to service through the church. Short-term service projects for youth, students and adults are described. These include summer activities with children, church and social work opportunities and vacation church school extension service. From this booklet you can also get information as to the standards and requirements for full-time positions such as directors of Christian education, Christian education field workers, ministers of music, Wesley Foundation workers, and directors of religious life on Methodist college campuses.

There are also many opportunities in hospitals and homes, in community centers and in rural church and community work. Many specific positions now open are listed in the directory.

There is special emphasis on openings available for those who wish to become deaconesses and missionaries. We wish to add that the age limit may be waived to allow women over thirty-five years of age to become deaconesses or missionaries if they are otherwise qualified. All Guild members should study this directory. Even if you do not pursue one of the opportunities, you can pass the word along to others, especially to young people who are choosing their vocations.

Methodist Service Projects is compiled by the Interboard Committee on Christian Vocations, an agency of The Methodist Church, which correlates the recruitment and guidance programs of the boards and commissions of the church.

The Rev. Richard H. Bauer, executive secretary of the committee, works closely with the Guild office.

* The booklet may be obtained from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio. 15 cents a copy, ten for $1.

SUGGESTIONS FOR CHRISTIAN SOCIAL RELATIONS

by

MRS. H. R. HEINRICH, *Chairman of Christian Social Relations, Woman's Division Guild Committee*

STRESS the important phases of Christian social relations: understanding the United Nations; importance of Christian citizenship and good legislation; need for community service in hospitals, homes, and centers; need for better racial understanding and interracial activities; need for better understanding of economic and international affairs.

Make a special study of a local problem and see if your Guilds, in cooperation with other interested groups, can solve the problem, or at least improve a bad situation.

Use the *Handbook on Christian Social Relations* and other materials provided by the Department of Christian Social Relations of the Woman's Division of Christian Service. From time to time, the department sends letters containing information on current issues to conference Guild secretaries and chairmen of Christian social relations. This information should be channeled to all units. Each month, read THE METHODIST WOMAN for current information, for the annual recommendations of the Woman's Division Guild committee, and for lists of new materials.

Suggested Bibliography:

1. *Handbook on Christian Social Relations,* 35 cents *
2. *Activities* (1961-1962) Free *
3. *Ten Things You Can Do In Christian Social Relations,* 10 cents *
4. *Christian Action on Rapid Social Change,* World Council of Churches, 475 Riverside Drive, New York 27, N. Y.
5. *Your United Nations and You,* 5 cents *
6. *A Christian Primer of Human Rights,* 35 cents *
7. THE METHODIST WOMAN *
8. WORLD OUTLOOK *
9. *Memo.* A four-page rèsumè on legislation issued twice a month by the National Council of Churches, 122 Maryland Ave., N.E., Washington 2, D.C. $1.
10. *Concern.* Report and analysis of national and international issues from a Christian point of view. Published twice a month by Board of Christian Social Concerns, 100 Maryland Ave., N.E., Washington 2, D.C. Subscription, $3.

Supplementary Resource Materials for Program Development

In addition to the basic materials for the Wesleyan Service Guild mentioned in the *Wesleyan Service Guild Handbook,* the following resources will be helpful in program planning and leadership development. Those with asterisks are available at Literature Headquarters. Most of the others may be purchased at the Cokesbury Book Store serving your area.

Interesting Ways of Developing Program:

Dynamics of Christian Adult Education, Robert S. Clemmons, Abingdon Press, $2.50 (AP)

*Learning Together in the Christian Fellowship,** Sara Little, John Knox Press, $1.25 (PD)

*New Hope for Audiences.** 40 cents

*New Ways to Better Meetings,** Strauss, The Viking Press, $3.25 (VK)

Understanding Ourselves as Adults, Paul Maves, Abingdon Press, $2 (AP)

You Can't Be Human Alone, Handbook for Group Procedures for the Local Church, Margaret Kuhn, 40 cents (NC)

Adult Education Association Leadership Pamphlets:* 45 cents each

How to Lead Discussions
How to Teach Adults
How to Use Role Playing and Other Tools for Learning
Understanding How Groups Work

Conducting Meetings:

Planning Better Programs

Streamlining Parliamentary Procedure, Adult Education Association, 743 N. Wabash Ave., Chicago, Ill., 60 cents, 2 for $1

*Basic Principles of Parliamentary Law and Protocol,** $1

Roberts' Rules of Order—Revised, Scott, Foresman & Co. $2.70 (SJ)

Christian Vocation and Daily Work:

Christian Faith and My Job, Alexander Miller, Association Press, 50 cents (AY)

Ethics in a Business Society, Marquis W. Childs and Douglas Cater, Mentor Book, published by the New American Library, 50 cents (NL)

The Christian At His Daily Work, Cameron Parker Hall, National Council of the Churches of Christ in the U.S.A., 475 Riverside Drive, New York 27, N.Y. 40 cents (NC)

You Too, Can Play Twenty Questions. A discussion series on the social responsibilities of Christians in daily work, National Council of Churches of Christ in the U.S.A., 475 Riverside Drive, New York 27, N.Y. 25 cents each (NC)

Women and Work:

Send for *Catalog of Current Publications of the Women's Bureau,* U. S. Department of Labor, Supt. of Documents, Government Printing Office, Washington 25, D.C.

Send for *Annotated Reading List on Employed Women of the Church,* Department of the Church and Economic Life, National Council of the Churches of Christ in the U.S.A., 475 Riverside Drive, New York 27, N.Y.

Educating Women for a Changing World, Kate Hevner Mueller, University of Minnesota Press, $4.75

Modern American Career Women, Eleanor Clymer and Lillian Erlich, Dodd, Mead, $3

The Natural Superiority of Women, Ashley Montagu, Macmillan, $3.95

The Woman Executive, Margaret Cussler, Harcourt, Brace & Co., $3.95

Woman at Work: The autobiography of Mary Anderson, as told to Mary Winslow, University of Minnesota Press, $3.50

Women and Work in America, Robert W. Smuts, Columbia, $4.50

The Christian and Responsible Citizenship:

*Compassion and Community,** Haskell Miller, Association Press, $1.25

*The Social Creed of The Methodist Church—A Living Document,** A Dudley Ward, Abingdon Press, $1.50

*Whose World? A Handbook on International Relations,** John S. Wood, $1.00

Missions:

*Prayer Calendar,** An Itinerary of Prayer, 60 cents, 3 for $1.50

God's Mission and Ours, Eugene Smith, Abingdon Press, cloth, $3

The Christian Mission Today, by twenty-one contemporary leaders of the church, Abingdon Press, paper, $2.25

Supplementary Material for Program:

*Annual Report of the Woman's Division of Christian Service,** $1

*Christian Mission Digest,** 35 cents

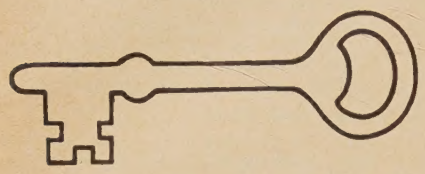
THE METHODIST WOMAN,* $1.50

WORLD OUTLOOK,* $2 (Joint subscription, $3.30)

*Available at Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

Literature and Publications

MRS. C. E. WEGNER, *Secretary*
7820 Reading Road, Cincinnati 37, Ohio



THE KEY

YOU, the local secretary of literature and publications, hold the master key for securing subscription renewals in October. Your personal contacts with the members of your local Woman's Society provide the openings into which you can insert that key.

The pages of THE METHODIST WOMAN and WORLD OUTLOOK are the keys of knowledge to all lines of work carried on by the Woman's Society; of spiritual growth; of the world mission of the church.

Don't allow any of these keys to be lost. A new subscription or a renewal to THE METHODIST WOMAN and WORLD OUTLOOK will provide a secure chain to link all together.

Don't Let This Happen to You!

In a recent letter Mrs. Lester Horton, former secretary of promotion, New Hampshire Conference, wrote the following:

This is a sad story, indeed! Once upon a time (nearly all stories start with "once upon a time") there was a secretary of promotion who was SO BUSY promoting the duties of her office, she made a very serious mistake. By "serious" I mean the type that is eventually a handicap.

SHE WAS SO BUSY:

—She attended conference and district Woman's Society meetings . . .

—Mailed countless letters and lists to conference and district officers

—Planned with the help of the jurisdiction team, Officers' Training for conference and district officers

—Organized and worked with the executive committee to plan Officers' Training for the local Woman's Societies within the conference

—Contacted and phoned caravan leaders and team members

—Mimeographed and mailed resource material for the OTS

—BUT. . . .

Did not forget to use her *Prayer Calendar* in daily devotions

Did not forget to observe the Week of Prayer and Self-Denial

And *did suggest* at Officers' Training that now is the time to send for 1962 *Prayer Calendar*—and to give them for Christmas gifts.

—Did assist at subdistrict Officers' Training Sessions

SUDDENLY:

She realized that something was amiss. . . .

She watched for the mailman faithfully. . . .

She searched UNTIL the very important slip of paper . . . SAYING:

"YOUR SUBSCRIPTION EXPIRES WITH THE NEXT ISSUE"—WE'LL BE LOOKING FOR YOUR RENEWAL

No METHODIST WOMAN or WORLD OUTLOOK for September, October or November. . . . And all because . . . I was SO BUSY!

May I please have my Combination Subscription renewed at once? And will it be possible to send the missing issues too? Because . . . I CANNOT FUNCTION WITHOUT THEM!

Good News!

A total of 10,061 new combination subscriptions to THE METHODIST WOMAN and WORLD OUTLOOK were received as a result of the April drive. During the same period 9,934 regular renewals were received, making a grand total of 19,995 combination subscriptions received in April.

Watch this page in the November issue for the names of those who have won special awards and banners.

Christmas is just around the corner.

A combination subscription to THE METHODIST WOMAN and WORLD OUTLOOK—only $3.30—will solve many of your gift problems. If your order is received before October 15 your subscription will begin with the December issue.

In Memoriam

Miss Virginia Ella Booth, age 80, retired missionary to Mexico, passed away at the Golden Age Home, Lockhart, Texas, on July 6, 1961.

Born in Marbut's, Tennessee, January 27, 1881, she attended the State Normal College in Florence, Alabama, the University of Texas, and received her missionary training at Scarritt Bible and Training School. Before beginning her missionary service, she taught school for nine years in Alabama and Florida.

Miss Booth was commissioned in 1911 at St. Louis, and in August, 1912, went to Mexico where through the years she served at Institute Colon, Guadalajara; Colegio Palmore, Chihuahua; Roberts College, Saltillo; principal of MacDonell Institute, Durango. She also served in this country at Corpus Christi Mission in Texas, and Lydia Patterson Institute in El Paso, Texas.

Miss Booth retired in 1950 and took up residence in Nogales, Arizona. In 1961 she moved to the Golden Age Home, Lockhart, Texas.

Miss Marietta Eckerman, a retired deaconess, passed away at the Methodist Old People's Home, Chicago, Illinois, August 10, 1961, following a long illness. Miss Eckerman was born in Groton, South Dakota, December 18, 1885. She was graduated from the Chicago Training School in 1910 and was licensed and consecrated as a deaconess by the Rock River Conference in 1921.

From 1919-1927 Miss Eckerman was the instructor in music at Jennings Seminary, Aurora, Illinois. She became the superintendent of the Esther Hall in Chicago in 1927 and retired from that appointment in 1952.

Miss Bertha Ott, a retired deaconess, died at the home of her sister, Mrs. Monroe Lindemann, Industry, Texas, on July 2, 1961, where she has resided since retirement in 1943. Miss Ott was born in Fredericksburg, Texas, August 3, 1876, was graduated from Blinn Memorial College, and from the Cincinnati College of Pharmacy and the Bethesda Hospital Nurses' Training School, Cincinnati, Ohio, where she served as chief pharmacist for thirty-eight of the forty-two years of her deaconess service. Her licensing and consecration as a deaconess were performed in the former Central German Conference in 1904. She was a member of the Bethesda Deaconess Association. Her friends all appreciated her refreshing sense of humor and she was much beloved by all those who knew her because of her unusual ability to get along with people.

Miss Mary Louise Perrill, age 81, retired missionary to India, passed away at Robincroft Rest Home, Pasadena, California, July 23, 1961.

Born in Mentor, Kansas, December 5, 1879, she attended Kansas Wesleyan University, graduating with the A.B. degree. During two furloughs she studied at Northwestern University and Garrett Biblical Seminary. Prior to her service as a missionary, Miss Perrill taught both grade and high school in Saline and Lincoln counties in Kansas, and several summer terms at Kansas Wesleyan University.

In November, 1910, Miss Perrill sailed for India, where she was appointed to the Girls' School, Muzaffarpur, Bihar. Her subsequent appointments were in Ballia District, Pithoragarh, Almora, Budaun and Bareilly, where she did educational and evangelistic work. Her last appointment was in Almora, where she served as Superintendent of the Tuberculosis Sanatorium.

Miss Perrill left India in 1948, and retired January 2, 1951, taking up residence in Albuquerque, New Mexico. In 1957 she became a member of the "Robincroft family."

ARRIVALS AND DEPARTURES

AFRICA: *Mozambique*—Miss Barbara Kurtz (Regular), 1611 Osborne Street, Salina, Kansas

NORTH AFRICA: *Tunis*—Miss Marjorie Lochhead (Pre-retirement), 30 East Barnton Avenue, Edinburgh 4, Scotland

INDIA: Misses Gladys Doyle (Regular), c/o V. Phillips, 1360 California Street, Berkeley 3, California; Ruth M. Cox (Pre-retirement), 205 W. Hudson, Apt. C, Dayton 5, Ohio; Janette Crawford (Pre-retirement), c/o Mrs. Scott, 1704 Morton Street, Great Bend, Kansas; Lillian Wallace (Regular), 5010 15th Avenue, Sacramento 2, California

JAPAN: Misses Louneta Lorah, c/o Mrs. William Davis (Regular), 1036 Chipperfield Drive, Stroudsburg, Pennsylvania; Margaret Whitfield (Term Completed), Route 1, Box 1, Westminster, Maryland

PAKISTAN: Miss Wendy K. Sutton (Term Completed), 4565 West 1st Avenue, Vancouver, B.C., Canada

RECENT DEPARTURES FOR:

AFRICA: *Mozambique*—Miss Victoria Lange, R.N. (Regular)

INDIA: Miss Virginia R. Baldwin (Regular)

JAPAN: Miss Rose Waldron (Regular)

SOUTHEAST ASIA: *Indonesia*—Miss Irene W. Roberts (Regular)

Sarawak—Misses Bessie Hollows (Retired), Susie Mayes (Regular)

Annuitants Tell Advantages

OF AN ANNUITY
WITH THE WOMAN'S DIVISION

REGULAR INCOME

"Thank you for the checks from my two annuities that came promptly. Checks are never late. We all appreciate that fact."

FREEDOM FROM WORRY

"Thought I should let you know that I received my annuity interest. I was sixty-three when I purchased my annuity and now I am almost ninety-six. The interest paid my taxes when I lost a lot of money during the depression."

SHARE IN FUTURE WORK

"Thank you for the greetings and best wishes on my birthday. I am glad I am an annuitant and therefore can help to send the gospel to others when I have finished my work here on earth."

CLIP COUPON AND MAIL

Treasurer, Woman's Division of Christian Service, Room 1427
Board of Missions, The Methodist Church
475 Riverside Drive, New York 27, New York

Send free booklet. (MW1061)

Name_____

Street_____

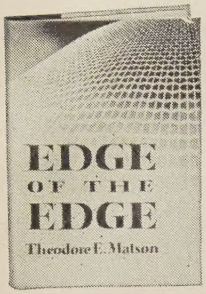
City_____ Zone_____ State_____

Date and year of birth_____

1
ILIFF SCHOOL OF THEOLOGY
DENVER COLO

APPROVED MATERIALS FOR FALL STUDY

Theme: Churches for New Times



Edge of the Edge. By Theodore E. Matson. With facts and principles that cut deep where it hurts, the author emphasizes that every community in North America is a mission frontier. Through case histories of old and new churches he lifts up the kind of churches needed and the responsibility of the laity in church planning. $1.50.

By Deed and Design. By Virgil Foster. Deep-probing, human-interest stories representing various church situations show how the churches were called into being and given help and how the lives of their people were changed by new understandings of the Christian mission. $1.95.

Adult Guide on "Churches for New Times." By C. Richard Brown. 75 cents.

Supplementary Materials

The Call for New Churches. By Bonneau P. Murphy. The story of Church Extension in The Methodist Church. 75 cents.

Do You Know? Work of the Home Department. Purse-size booklet listing the projects of the Home Department of the Woman's Division. 50 cents; 3 for $1.25.

The Challenge of Home Missions. Pictorial booklet on the over-all work of the Department of Work in Home Fields of the Woman's Division. 50 cents.

Time Capsule. By Henry Kemp-Blair. One-act play showing how important little things can be in the life of a church and its community. 75 cents.

Pinpoint Plays. By Buell, Aurelius, Bennett, Monaghan. Four discussion starters for use with "Churches for New Times." 75 cents.

FREE LITERATURE POSTAGE

A New Schedule of Postage and Handling Costs

Literature which is listed as *Free* is literature which in itself carries no charge, but an amount is added to cover the cost of postage and handling. Postage cost at Literature Headquarters has increased 39.6 per cent during the past year. For this reason the following new schedule of postage and handling costs for free materials is necessary:

25 copies, 20 cents **50 copies, 40 cents**
100 copies, 65 cents

AVAILABLE

Opportunities for Service as Deaconesses. Free for postage.

A Woman With a Will of Her Own. Leaflet pointing up the importance of a woman making her will so that her estate may be distributed to make it count the most in kingdom building. Free for postage.

A Christian's Primer of the United Nations and Latin America. 50 cents.

A Christian's Primer of Political Action. 35 cents.

A limited number of copies of the following pamphlets used in Leadership Training Groups in the Summer Schools of Missions are still available:

How to Lead Discussions. 45 cents.

Understanding How Groups Work. 45 cents.

How to Teach Adults. 45 cents.

How to Use Role Playing. 45 cents.

RECORD AND REPORT BOOKS

A packet containing one *Record and Report Book for the Local Woman's Society of Christian Service, 1961-62,* and one *Treasurer's Remittance Pad* has been mailed to the secretary of Literature and Publications of each local Woman's Society of Christian Service which has an account number on file at the Circulation Department of The Methodist Woman.

If your society did not receive the* Record and Report Book *and* Treasurer's Remittance Pad, *please notify Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio, giving the name and address of your church and the name and address of the secretary of Literature and Publications of your Woman's Society (or the president if you do not have a secretary of Literature and Publications).

Record and Report Books *for the local Wesleyan Service Guilds* cover a two-year period, 1960-62. In the summer of 1960 these were distributed to the local Guilds by the conference secretaries of the Wesleyan Service Guild. If your Guild does not have the Record and Report Books, *please do not order from Literature Headquarters, but write your conference secretary of the Wesleyan Service Guild regarding them.*

PAYMENT SHOULD ACCOMPANY ALL ORDERS. SEND FOR OUR CATALOG

Orders for the above should be sent to—

***Literature Headquarters:* 7820 Reading Road, Cincinnati 37, Ohio**

Cokesbury Book Stores also sell the literature of the Woman's Division of Christian Service.